

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Source of Campaign Funds.**—George R. Sheldon, treasurer of the Republican National Committee in 1908 and during the present campaign, testified before the Senate campaign funds investigating committee that in the Roosevelt campaign of 1904, 73½ per cent. of the contributions to the National Committee came from corporations. Of the money received, which amounted to \$2,100,000, the Trusts gave \$1,500,000. This was exclusive of E. H. Harriman's \$250,000 fund and the money spent by the State Committee and the Congressional Campaign Committee. Mr. Sheldon also testified that during the same campaign J. D. Archbold contributed, on behalf of the Standard Oil Company, \$100,000, which was not refunded, and that J. Pierpont Morgan, H. C. Frick and George J. Gould each contributed \$100,000. Mr. Morgan frankly admitted that he had contributed \$150,000 to the Roosevelt 1904 campaign fund, and that \$50,000 of this amount was paid to the National Committee and was part of the \$240,000 Harriman fund which, according to Harriman's boast, changed 50,000 votes in the Empire State.

**Parcels Post Service.**—When the new parcels post system goes into operation on January 1, twelve new stamps will be placed on sale for parcels post packages. The stamps will be issued in three series of designs, representing modern methods of transporting the mails and showing postal employees in various departments of the service. An auxiliary branch under control of the government will be established to take charge of the anticipated large increase of parcels post business. For city delivery the rate will be five cents for the first pound and

one cent for each additional pound up to eleven pounds. The rate, for instance, upon a pair of shoes in a stout cardboard box would be about six cents to any point within a radius of 75 miles. Innumerable articles of less bulk would naturally go through the parcels post. Retail merchants will undoubtedly use the service for local delivery.

**Lawrence Mill Workers Protest.**—Twelve thousand mill workers were idle for several days in Lawrence, Mass., as the result of a strike of protest against the delay in the trial of Joseph J. Ettor, Arturo Giovannitti, and Joseph Caruso on the charge of murder committed during the great mill strike last winter. The trial began at Salem on September 30 and on that day several thousand workers also went out in Quincy, Barre, Haverhill and Lynn. There was rioting in the streets of Lawrence throughout the day and repeated clashes between the strikers and the police. The Lawrence General Council of the Industrial Workers of the World, who ordered the demonstration, called off the strike after twenty-four hours, instructing the mill hands to be ready for another walkout should the leaders not be satisfied with the conduct of the trial.

**Mexico.**—The Mexican Government is apparently making no secret of the fact that it is now negotiating with Zapata for peace. Such at least is the report recently forwarded to the State Department in Washington. President Taft is credited with having much to do with this happy condition. It was at his instance, it is said, that the Mexican Ambassador to Washington, Señor Calero, made the strong representations to his home government which influenced the Madero following to think

of peace. It seems quite certain, however, that, failing the speedy success of the present negotiations, the Government will renew the war upon the rebels on a scale far more formidable and extensive than hitherto.

**Cuba.**—The City Council of Cienfuegos notified the State Department that it had canceled the Hugh S. Reilly concession for the Cienfuegos, Palmira and Cruces Railway and Power Company. As stated recently in AMERICA's correspondence from the Island, Reilly had failed to comply with the terms of the concession. Although this was granted years ago the railroad is not yet in operation, being but partly built in the streets of Cienfuegos. Hugh S. Reilly is the son of Hugh J. Reilly, who recently collected \$457,000 from Cienfuegos by the aid of the United States Legation. It is thought in Havana that the Council's action will result in another Reilly claim.

**Nicaragua.**—Four American marines were killed and six wounded by Nicaraguan rebels in an engagement near Masaya, on October 4. General Zeledon, commanding the insurgents and forty of his followers, were slain. —With the deportation of General Luis Mena, the insurgent leader, to Panama, with about seven hundred of his followers, in the custody of American soldiers, it is believed that the revolution in Nicaragua is practically at an end. As soon as complete tranquillity is restored and there is moral certainty that President Diaz's government is in condition to afford protection to foreign life and property, and repress anarchy, the American naval forces will be withdrawn from the country. The term of President Diaz expires by limitation on January 1 next, and a guarantee will be exacted from the present government that the next President will be the free choice of the population of the country.

**Argentina.**—A treaty regulating the question of emigration has been lately signed in Rome between Italy and Argentina. This annuls the prohibition of Italian emigration to the Republic. Hitherto there had been diplomatic friction, and no international sanitary regulations whatsoever. In Argentina the Italian immigrants, poor and industrious, are needed and welcomed. Within a few years it has become one of the greatest meat exporting countries. The animals, at first allowed to run wild in the plains and forests, were valued only for their skins, the meat being thrown away; but now are enclosed to the number of five or six thousand cattle and one hundred thousand sheep in even one property. Live stock is exported in great numbers, and meat salted or chilled is sent out in enormous quantities, while the people are perhaps the most abundantly fed in the world. In 1911 there were slaughtered for exportation 5,396,000 head of cattle and nearly 11,000,000 sheep. This without reference to the live stock exported. In 1908 there were nearly 30,000,000 cattle and more than 67,000,000 sheep in Argen-

tina; since then the number has grown very much larger. The meat industry is extending rapidly; no expense is spared and no care omitted under the rigorous supervision of government.

**Bolivia.**—President Eliodoro Villazon, in his annual message lately sent to the National Congress, after mentioning the election and consecration of the new Bishop of La Paz, and the recent death of the Archbishop of La Plata, says that in view of the relations of the Republic with the Church, it is a duty of his high office to make known to Congress the vacancy of many parishes through lack of priests, or of means of support. "The faithful complain loudly, and even the political authorities in the provinces ask for the establishment of the necessary religious services." Hence, the Congress is requested to make the required provision. The message ends with the warm commendation of the Franciscan missions supported by the civil power. These missions number a population of 35,620 souls, of whom 3,444 are in schools—that is a larger percentage than in the most populous centres of the Republic. Two new missions have been founded at important points, with government encouragement and assistance.

**Canada.**—Rumors of dissensions in the cabinet over the naval question persist notwithstanding official denials. The latest asserts that Mr. Monk will leave the cabinet for the bench.—The bye-election in Macdonald constituency in Manitoba is to be fought on the Reciprocity question. Sir Wilfrid Laurier has been quite active of late in defending his policy in the matter and on the navy, so it seems that he is looking for changes in the field of politics before long.—The Duke and Duchess of Connaught have finished their tour of the West. It appears to have been entirely satisfactory. A large party of Canadians from Puget Sound crossed to Victoria to pay their homage to the royal visitors.—A certain Vilhjalmur Stefannson, a Harvard divinity student, came back a few weeks ago from the Arctic professing to have discovered a tribe of Eskimos with blue eyes and yellow hair, and declaring them to be the descendants of a colony of Norsemen. The divinity student is much distressed at the news that two Catholic missionaries are going to look for the new tribe. He fears that they will introduce disease, and he proposes to ask the Canadian Government to forbid their expedition. "A live Eskimo without salvation is better than a dead Eskimo with salvation," says the divinity student, a credit to his Alma Mater. But there may be other reasons.—The weather has improved considerably in the Northwest and wheat is coming out freely, about 700 carloads a day passing through Winnipeg. At this rate it will take a full year to send out the crop.

**Great Britain.**—Mrs. J. R. Green, widow of the historian, writes to the *Times* complaining of the animus of



its Belfast correspondent, and particularly of his misrepresentation of the Celtic Park riot. Mrs. Green is a Stopford. The Stopfords stand with the Beresfords and the Synges at the very top of those who have been enriched by the Established Church of Ireland. The *Times* correspondent attempts to answer, but makes a very poor showing.—Having taken the National Covenant, Sir Edward Carson and his friends are beginning to hold meetings in England. It does not require much perspicacity to see that the Ulster agitation is not intended to frighten the rest of Ireland, nor to terrify the Government directly. Its object is to stir up such sympathy in England as will give the House of Lords courage to throw out the Home Rule Bill as often as possible in the hope of the defeat of the Government. Roseate accounts are sent out of the meeting in Liverpool, but those who remember 1886 see very clearly that up to the present England has not risen to the appeal. Elections have been fought on the Insurance Act, Lloyd George's Land policy and Welsh Disestablishment, but Home Rule has played no part in them. The country regards Ulster as a spectator would look on a battle in which he has no stake. If it continues in this frame of mind Ulsterism must fizzle out.—The battle-cruiser *Princess Royal* has finished its trials. It reached a speed of 34.7 knots, with 70,000 horse-power.—During the last few weeks the Church of England clergy have been discussing passionately the question whether, in view of the almost general failure of the crops, the customary harvest thanksgivings should be omitted. A dignitary thinks he has found the solution. England is fed from abroad chiefly, therefore let English farmers come from their rotting fields and thank God for the good harvest in America. The more serious Church of England dignitaries try to be, the more irresistibly comic they are. It might have occurred to them that when crops fail there is a suitable frame of mind for the sufferers to hold in God's presence, which they should recommend to their flocks.

**Ireland.**—A representative meeting, convened by the Lord Mayor of Dublin in the Mansion House, drew up resolutions of protest against the continuance of the embargo on Irish cattle, which are to be presented to Mr. Runciman, the British Minister responsible for the discrimination. The O'Connor Don pointed out that no case of cattle disease had appeared in Connaught in thirty years, yet that province was included in the embargo, as well as other large districts that were similarly immune. Mr. Dillon, M.P., said the fault was not chargeable to the Irish Department or to Mr. T. W. Russell, who had done his best to have the restrictions removed, but to the British Department of Agriculture, which was influenced by powerful and selfish interests in England. The deputation, which was the most representative of industrialists ever held in Ireland, should put the matter before Mr. Runciman firmly, and he was authorized by Mr. Redmond to say that the Irish Party would be at their back.

The resolution urged that as no case of the disease had been found in all Munster and Connaught nor in the greater part of Ulster, "there is no justification for any restriction on the shipment of fat cattle and stores from those places, and as the restrictions are inflicting grievous injury and loss, amounting to a national calamity, the Government should remove them forthwith and open the British markets, in order to relieve the deadlock and avert national bankruptcy." Mr. Dillon had information that the restrictions would be soon removed, but he cautioned the meeting that they should take care that the removal should not be so hedged around with conditions as to lower the price of Irish cattle 50 per cent. It is reported that Mr. Russell, finding all his pleadings rejected, is about to resign.—The Irish Trade Report for 1911 shows a total of \$660,000,000, an increase on last year's trade of \$2,400,000, the imports increasing over six millions and the exports decreasing nearly four. The net increase was entirely due to the rise of prices.—Mr. John Dillon was seriously hurt in a carriage accident in Mayo. This, the second accident that he has suffered during the year, has evoked much anxiety and sympathy for Mr. Dillon, who has been a dominating influence in Irish national life for over thirty years and has won general respect for disinterestedness and integrity.—The Covenant proceedings, carefully watched by the military, passed off quietly. The leading note of the speeches was given by the chosen preacher of the Covenant at Ulster Hall, who said, "The question is at bottom a war against Protestantism and an attempt to establish Catholic ascendancy in Ireland"; and by Sir Edward Carson, who declared, "We must hold to what we have got."

**Italy.**—Threatened with attack by the Balkan quadruple alliance, it is obviously important for Turkey to end the struggle with Italy. There is reason, then, to credit the report that the Turkish and Italian representatives have reached an agreement on the main terms of the peace treaty. The signing of a tentative agreement has been looked for every day since the Balkan crisis assumed its present proportions. It is said that Italy has treated Turkey generously. The reason appears obvious. In an international Balkan struggle, Italy, the weakest of the Powers, would be sure to suffer. For the present, then, her best interests prompt Italy to give Turkey a free hand in the Balkans.

**Spain.**—In a recent interview with Señor Canalejas, a French journalist, M. Pelissier, asked the Premier whether it were true that he intended to renew diplomatic relations with the Holy See. The latter answered that the late protest of the Spanish Bishops against his associations bill did not encourage him. The Bishops, he continued, had no right to send him such protests. According to them he should have come to an understanding with the Pope before legislating against the Religious Orders. "Now, this is absurd," he said; "cannot the national legislature make laws without consulting Rome?"

The Premier was in just as good faith in his reply as in his bill: no one expects civil laws to be subjected to Roman approval; but those affecting the religion of the Spanish people are to be so subjected, according to the fundamental law of the land. While Canalejas more noisily threatens the Religious Orders, Señor Alba, his lieutenant, strikes more stealthily and promptly. By a discourteous and unjust decree he expels from the Normal schools of Huesca and the Balearic Isles the nuns who have been hitherto the teachers of the schoolmistresses.

**France.**—The policy of refusing the rights of association to Government officials, which was started two years ago by Briand in his struggle with the railway workers, seems to be accepted by the Poincaré Ministry. The only point on which the Cabinet is not united is whether the unions will be allowed to reorganize on a legal basis. As already stated, the Government, following the expression of anti-militarist sympathies at the recent Teachers' Congress at Chambéry, issued a peremptory order for the immediate dissolution of the teachers' unions. The Paris teachers openly defy the Government, and say they are prepared to take the consequences. The Government has begun legal action against these under the law of 1884, which declares that the objects of professional unions shall be exclusively "study and defence of their economic, industrial, commercial and agricultural interests." Meantime, the Minister of Education, M. Guist'hau, has committed the tactical blunder of announcing a number of reforms. These, intended to come into force in the course of five years and estimated to cost \$8,000,000, seek to guarantee teachers against arbitrary treatment and to improve their financial position. The Minister is making frantic efforts to show that these concessions are not due to the present agitation, but were decided on months ago. The teachers, however, point out that the proposed increased expenditure for their welfare of \$8,000,000 is exactly the amount demanded by them at the Chambéry Congress.—Late in September the Catholic Young Men's Union of Pas-de-Calais held its convention in Boulogne. The meeting was an unusually successful one; Bishop Lobbedey, of Moulins, presided, and more than 3,000 young men attended the various sessions.

**Germany.**—The regulations of the Government regarding the importation of foreign meat have now been published. They are based upon the supposition that the present difficulties are of a temporary nature and that only temporary provisions are to be made. Any other course, it is claimed, would inflict lasting injury upon German agrarian interests. In facilitating the importation of chilled meat the condition is wisely insisted upon that entire sections of the country are in each case to co-operate with the Government and determine by common deliberation the maximum rate of prices. The importation of beef from Belgium, Russia, Servia, Bulgaria and Rumania is permitted; of pork from Servia, Rumania

and Bulgaria; and of live beef from the Netherlands. The railroad tariff upon meat, cattle, fodder and maize is furthermore to be lowered. The Socialistic press, in pursuance of its policy of universal opposition to all Government measures, loudly protests against these regulations as utterly insufficient. The agrarian papers, on the contrary, proclaim them to be ultra-radical and a menace to domestic interests, while the organs of the middle parties consider them satisfactory, as containing the best solution of a most distressing problem.—Borchardt and Leinert, Socialist representatives in the Prussian Diet, have received sentence of several days' imprisonment or small fines. The former was tried for disturbing the peace, the second for resisting the officials of the State during the memorable session of May 9.

**Austria-Hungary.**—In the absence of any agreement between the Powers upon the Bulgarian question the main concern of Austria and Germany in the present crisis is to avert the outbreak of a universal war. They are determined to spare no efforts to localize the struggle and prevent it from spreading beyond the boundaries of the contending parties. The hope of maintaining peace seems daily to be lessening. The sympathies of Austrian diplomatists are evidently in favor of the Turk against the Christian States.—Sentence has been passed upon many of the members of the Opposition who were charged with the disturbances which recently occurred in the Hungarian Parliament. Forty-nine representatives are excluded from thirty sessions and ten from fifteen sessions. These measures are regarded as tyrannical by the opposition and have called forth the utmost excitement.—Franz Ferdinand, the heir apparent to the Austrian throne, has recently appointed a strongly partisan Czech tutor for the education of his three children. This has again stirred up a wave of indignation throughout German circles in Austria.

**The Balkans.**—On October 3 it was reported the Bulgarian, Servian, Montenegrin and Greek ministers presented a joint ultimatum to Turkey. However, it is believed that the Powers by diplomacy will yet be able to patch up the difference and prevent a clash.

**China.**—The Russian Government, it is reported in Washington, has proposed to the other Powers concerned in the unsuccessful Chinese loan affair, that certain claims based on the Boxer rebellion and aggregating \$50,000,000 be now pressed for payment. The seeming purpose of this move is to give "a sharp and forceful rebuke to the Chinese Government for contracting loans with independent bankers in disregard of the warning of the Powers, and after rejecting the proposed international loan."—The first half of Mr. Wendell Jackson's \$50,000,000 loan to China has been subscribed for by the bankers, and he maintains that the second half is just as secure.



## QUESTIONS OF THE DAY

### The Nazareth Centenary

The few who still insist on seeing an anti-Catholic implication in the words "native American," would no doubt be shocked to learn that this year of grace 1912 is the one hundredth anniversary of the establishment of two widespread and flourishing religious sisterhoods set in American soil by native Americans, and sustained and multiplied through the century mainly by women of American birth and ancestry. And both initiated and developed their great undertakings, relying almost exclusively under God on native American resources. "Literally," says Hon. Ben. J. Webb in his most admirable chronicle of "Catholicity in Kentucky," "these sisterhoods began their work, now coextensive with the western part of the country, upon capital composed of willing hands and individual determination. Without money or resources of any kind were laid the foundations of these magnificent establishments, each with its hundreds of members, its numerous affiliated houses, wherein the children of the poor and of the rich are being taught whatever is needful for them to know, whether for their happiness here or hereafter. No day-laborer on farm or street ever earned commendation for more ready acceptance of the divine decree, 'in the sweat of thy face thou shalt eat bread,' than did these humble virgins of the early Church of Kentucky."

Early in 1812, under the direction of the apostolic Nerinckx, Mary and Nancy Rhodes, Christine Stuart, Nelly Morgan and Sally Hevern, all girls of Kentucky, founded in a log cabin the now prosperous and widely established teaching Sisterhood of Loretto. Towards the end of the same year, Teresa Carico and Elizabeth Wells, to be joined in a few months by Catherine Spalding, Harriet Gardiner, Mary Beaven and Mary Gwynn, founded in another Kentucky log cabin an institution which in a century of varied service, educational and benevolent, has grown into a Congregation of 800 members, conducting through a dozen dioceses flourishing academies, numerous parochial schools, hospitals and orphanages, and homes for the afflicted, the aged and the indigent. "True lilies of the wildwood were these daughters of the sturdy Catholic pioneers of Kentucky," says their chronicler, "lilies among thorns, inured to hardship, with bright minds and generous hearts, unworldly, and strong in simple Faith." Sisters of Charity, their saintly director called them, giving them like those already established in Maryland by Mother Seton, the rules of St. Vincent de Paul, but from the fitting name he gave their first abode they soon became popularly known as the Sisters of Nazareth, a title that still hallows their motherhouse and admirably defines their origin and spirit and the manner of their lives.

Father David, their founder and spiritual guide, who drew up their rules and conducted the retreat preparatory

to their religious reception—the first time the Exercises of St. Ignatius were given in Kentucky—was exceptionally qualified for the task. Born in Nantes 1761 and ordained in Paris 1785, he taught theology in the Sulpician Seminary of Angers till, in 1790, it was seized by the Revolutionists, and in 1792 came with Fathers Flaget and Badin to America. He had learned English so well on the voyage that Bishop Carroll sent him at once to the missions of southern Maryland, where for twelve years he labored so fruitfully, especially by giving retreats to the people, being, says Archbishop Spalding, "the first clergyman in the United States who adopted the practice," that "he bequeathed a rich legacy of spiritual blessings which was destined to descend from generation to generation." Recalled in 1804 to teach in Georgetown, and later with his brother Sulpicians in Baltimore, he set out in 1811 with another priest and three seminarians to help his newly consecrated friend, Bishop Flaget, to evangelize the immense diocese of Bardstown, which then embraced the whole Northwest. "The boat on which we descended the Ohio," he wrote, "became the cradle of our seminary and of the Church in Kentucky." The Bishop's palace was a log-house and in another log-cabin Father David inaugurated the Seminary of St. Thomas, which was to earn for him the title of "Father of the Clergy of the Northwest." There he trained for the priesthood a growing number of young Kentuckians, who devoting three hours daily to manual labor, "made bricks, prepared the mortar, cut wood, etc., to build the church and Seminary of St. Thomas and the Convent of Nazareth."

But the convent had also started in a log-cabin, old, leaky and dilapidated. Having been a missionary as well as theological professor, Father David keenly realized that schools as well as priests were needful for the children of the people, if religion was to be perpetuated in Kentucky, and that teachers religiously consecrated to the service were best qualified to conduct them. Having no means to secure them from abroad, he proceeded, within a year of his arrival in Kentucky, to recruit them from the congregations, to which, despite his duties in the seminary, he still found time to minister, and then to train them in the spiritual life, of which his writings as well as his personal holiness prove him to have been a master. His Catechism and his prayer-book of "True Piety," published in 1812, are comparable with the best that have since been issued, and his "Spiritual Retreat of Eight Days," edited 1864 by Archbishop Spalding, is one of the most admirable of the many expositions of the Exercises of St. Ignatius. The daughters of Kentucky responded to his call and to his spirit. He had at first to train them for their work educationally as well as religiously, while they supported themselves by the labor of their hands and performed the domestic work of the seminary. They spun wool, wove on the loom and fashioned the cloth into garments for themselves, the seminarians and their needy neighbors, and they toiled in field

as well as garden for their daily bread and the support of some aged and helpless men and women, the beginning of their many institutions.

True to their original traditions, the Sisters still "rejoice in doing common things uncommonly well; good sense, good will and good health are the main qualifications required, a devoted nurse or skilful cook or neat housekeeper being accounted quite the equal of a learned teacher or an accomplished musician." But they also set high value on the latter, for it was two such, Ellen O'Connell and Scholastica O'Connor of Baltimore, the one an experienced teacher, the other a gifted musician, who, having been inspired with a desire for God's service by Father David on his Maryland missions, joined his Sisterhood and enabled them to open their first school in 1814, and conduct it so efficiently that in a few years they had one hundred boarders, and substantial buildings began to rise in their new Nazareth near Bardstown. As their means and need of enlargement grew their director said: "My children, build first a house for your God, and He will help you to build one for yourselves." They followed his advice and prospered. The centennial year finds a series of finely equipped and up-to-date educational and technical buildings in Nazareth, surrounded by 1,100 acres of well-kept grounds; but "far better than lawns and flower plots, than stately walls and spacious rooms, than library shelves weighted with books, and pretty art work and sounds of sweet music, are three generations of well-informed Christian women, fitted to preside over Christian homes and perpetuate the lessons taught by the Sisters," the chief ornaments of Nazareth.

Nazareth is but the nursery of a far wider garden. It was so called because their director wished its virgins to be like the Virgin of the first Nazareth, "handmaids of the Lord." For the same reason their first branch house in 1819 was named Bethlehem, and the second, a year later, Little Nazareth. This, in Union County, was founded in a fashion that gives some idea of pioneer enterprise. Three sisters, accompanied by Father David, traveled 150 miles on horseback, carrying all their effects and utensils on their saddles, and depending on the hospitality of the people for food and lodging on their way. When they arrived they had to lodge in a hut that had been used as a chicken roost, but they started their school nevertheless, teaching out-of-doors till a building was erected. Under similar conditions a foundation was made, 1823, in Scott County, but to-day both of these are flourishing academies with a long line of distinguished alumnae. And the poor schools from which the academies grew were never discontinued, and with them grew schools for Colored children, and orphanages, hospitals or asylums, as occasion invited the willing hands of the Sisters to dispense their manifold charity.

The soul of their early enterprises was Mother Catherine Spalding, who though the youngest, like the first Superioress of the Loretines, was elected first head of the Community. She was a near relative of Archbishops

Spalding and Elder, whose families have enriched the American Church. Though only 19 when chosen, her remarkable combination of charity and prudence, business ability and enterprising zeal, enabled her to guide wisely the young Community, and in the twenty-four years of her eight terms of office she personally initiated all the numerous works of charity in which the Society is engaged. By means of the most rigid economy she erected a handsome chapel in 1815 while the Sisters were still crowded in a miserable hut, and when Father David bore the Blessed Sacrament across the fields to the new Sanctuary, it seemed to her "as if no trials could ever seem hard again after our Lord Himself had come to abide with us"; and "that night the Sisters could not sleep for joy." In 1831 she opened the first Catholic school in Louisville, and the following year St. Vincent's Orphan Asylum, for which the cholera epidemic of 1832-3 provided many inmates. She was often seen coming from visiting the plague-stricken "with an infant in her apron, another on her arm, a third toddling beside her," for whom the Sisters often gave up their beds. Also to meet the needs of the time she founded the institution which is widely known as St. Joseph's Infirmary, where now the venerable Mother Aurea and her Sisters shed a golden light on the pains of sickness and the agonies of death. Adjoining is St. Helena's Home for working girls, and from its portals thirty-seven Sisters quietly make their way each morning, lunch basket in hand, to the various parochial schools, where they teach the children of Louisville. Mother Catherine passed to her reward in 1858 and was laid at the feet of Bishop David, her father in God, who had become Coadjutor-Bishop of Bardstown, and in 1842 was interred at his own request in the cemetery of Nazareth.

Mother Catherine's place was soon filled, as she had foreseen, by Mother Columba Carroll, who tided the Community over the trying days of war and is still held in equal reverence. She was an Irish girl of extraordinary beauty and talent, and one of the first group of graduates in the new Nazareth, 1825. Her teacher, Sister Columba, had died during the year, and as she went to receive the first honors of her class she whispered to Mother Catherine: "Mother, reserve Sister Columba's name for me." To many brilliant offers of marriage she replied, "I have higher aspirations," and these were realized when she won the name of Sister Columba. As a teacher of advanced classes, directress of studies, Mother-Assistant, and Mother Superior for ten years, she greatly advanced the work of the Community till in 1878 "was extinguished the light of her beautiful life." Mr. Webb concludes a touching tribute to her character and accomplishments with words that apply to many another, of Nazareth and elsewhere, who gave back His gifts to God: "Looking at her and listening to her, I have felt that there was no earthly dignity to which she might not have aspired and of which she was not worthy; and I have felt, too, that it was meet that such excellence, with its wealth



of capacities and capabilities, should have been reserved for heaven and its King."

The Annals of Nazareth, soon to be published, will reveal many heroisms. One finds such entries as this of St. Clara's Academy, Yazoo City: "Ten Sisters died here in the yellow fever epidemic"; but the long story of their persistent endurance of privation and suffering to bring God's truth and charity to the poor and needy in the villages and woods as well as cities, bespeaks more heroic if less striking sacrifice. Among our noblest dead are those who lie in the cemetery of Nazareth, and among our noblest living are the gentle Sisters of Nazareth, who rejoice with God that their society has given Him a century of service.

M. KENNY, S.J.

### The Philippines

A delegate to the National Convention of the Knights of Columbus held at Colorado Springs early in August remarked on his return: "There was one speaker that made a deep impression. Father Monaghan, a Jesuit priest who was in the Philippines for some years, described the heavy handicap under which the Church is laboring and pointed out some of the needed remedies. I must confess that it was all a revelation to me, though I am pretty well in touch with Catholic affairs. I think he should present the question to other Catholic societies, for I am sure others are as ignorant of Church conditions there as I was." The fact is that American Catholics do not know, and as a consequence the Catholic Filipino has been left to the mercy of the horde of Protestant ministers that poured into the islands at the close of the Spanish-American war. For three hundred years Catholic missionaries labored throughout the archipelago and transformed the pagan Filipino race into a Catholic people, showing forth the highest type of Christian civilization. This has been in great measure changed. The shepherds are stricken and the flock dispersed. Catholic schools are abandoned and the Churches are in ruins. The people are without priests and have no religious instruction. The islands swarm with non-Catholic representatives of the various mission Boards, plentifully supplied with money and bent on making the Filipino, not a Christian, for he is that already, but a follower of Evangelism, and hence a brand snatched from the destructive influence of the Catholic Church. The result is indifference and irreligion are spreading with appalling rapidity and sapping the life of the Church, and the fairest portion of God's vineyard is being trampled by hordes of the enemy.

A New York paper, commenting on the report of the Rev. J. L. McLaughlin, August 8th, 1912, made the following comment: "It is the belief of this representative of the American Bible Society at Manila that the Catholic Church, the regular one of three hundred years' service in the Philippines, was never stronger than it is today. Immediately following American occupation large

numbers of the Filipinos flocked into Protestant churches. Not by any means have they been held there. They have gone into infidelity, agnosticism and other 'isms' and 'ologies.'" Like observations have been made by non-Catholics who have lived in the islands for five years and more and whose testimony should carry weight.

In the Spanish-American war the number of Catholic officers and men of the United States army was close to fifty per cent. Catholics rallied around the flag and Catholic Spain was defeated and the Catholic Filipinos were subdued and pacified largely through American Catholic valor and at the price of Catholic blood. The story of the past ten years will always remain a sad memory for the Catholic Church. As a result of the war the native was left a prey of anti-Catholic Secret Societies; of an education without religion; of the proselyting energies of American Protestant missionaries and of the Young Men's Christian Association, whose avowed purpose is to rob of his faith every Catholic within its reach. Of the latter AMERICA said editorially in its issue of January 13th, 1912: "The Young Men's Christian Association, which has recently selected Manila as a base of operations for the Philippine Islands, is causing great anxiety to Archbishop Harty. It is high time for Catholics in America to take some measure to defeat the proselyting purpose of this anti-Catholic society, which under the cover of benevolent and social advantage extends the hand of fellowship to the great body of Catholic youth in their Islands, with the determination to withdraw them from their allegiance to their religion, which for the Catholic supplies the firmest motive of allegiance to his country."

American Catholic valor and American Catholic blood had much to do with planting our flag in our new possessions, but American Catholic indifference left the Filipino, as it were, bleeding on the battlefield. We might at least have poured oil and wine into his wounds, but we went our way. We left him to the Protestant Samaritan, who paid for his keep and now claims him as his legal and natural ward. When we had broken the power that had given the Catholic Filipino a Catholic education and provided him with the comforts of religion we might have at least restored what we had taken from him. At the time we might have raised our voice to the American Government in protest and it would have been heard, but now our past negligence has brought upon us a grave responsibility, which we can not lightly lay aside. Archbishop Harty says: "Whether or not we are willing to bear the responsibility, Providence in changing the sovereignty of the Islands has clearly shifted from the Spanish to the American people the burden of helping our dependent Filipino brethren in the Faith." Charity begins at home, but a well ordered charity does not end there. American Catholics owe a duty to this people, which has been Catholic for three centuries. Apart from the question of American dominion, another consideration compels our interest in the Islands. In reading the

many publications of the Protestant mission boards it is evident that they have pledged themselves to make the Philippines a Protestant nation. Their hatred of the Church of Rome, long held in check by the growing fellowship of Christians in the United States, finds there an outlet for their so-called zeal for the interests of Christianity. One review tells us that their purpose is not to convert the natives, but to make Catholics work. They boast in some places that there seems to be nothing left to indicate the former grandeur of the Roman Catholic rule and power, save the silent and eloquent ruins, and as they glory in having changed the religious significance of familiar Celtic names here in our own land, they look forward to the day when the decay of Romanism in the Philippines shall give place to the enlightenment of the Reformation.

One of the strongest weapons used by Protestants to win the Filipino is the public school. No native is supposed to be educated until he has studied in Manila. Students from every quarter of the archipelago go there. There is the largest High School of the Islands, numbering more than a thousand students who will represent the Philippines of to-morrow. These young men and women are thrown on their own resources. They board where they can and practice their religion as their piety moves them. With money contributed by Protestants in the United States, four student-dormitories have been erected in Manila by three of the sects, while the Young Men's Christian Association is about to erect at a cost of more than \$150,000 a large central building with several branches. Rev. Philip M. Finegan, S.J., who at present is here collecting alms for the erection of a Catholic dormitory, speaks of the method pursued by this proselyting agency: "In a comfortable house, conveniently located near the government schools, good board and lodging is furnished at \$7.50 a month, an extremely low rate even for Manila. There is one condition attached to these humanitarian establishments. The student before being admitted to the dormitory must enter into a contract by which he binds himself to assist every morning at Bible-reading and hymn-singing. No great prophetic vision is needed to foresee how the Catholic Filipino youth will be affected after a couple of years spent in these Gospel lodging houses." To offset this propaganda a Catholic dormitory is a vital necessity, and it must be built by American Catholics, who will not be less generous than the Methodists, Presbyterians and Episcopalians who are giving money and men to the campaign of robbing the Filipino of his faith. At present there are only three American priests, Jesuits, in the Islands, and we can not send more, but we can give to them the help they need to keep intact the power of defence. The Knights of Columbus at their National Convention endorsed the appeal to relieve the religious distress of this Catholic people, but they can not bear the whole burden. A bright future is before the Philippines if the faith of its youth be preserved, and this can be

accomplished in great measure through the upbuilding of the system of Catholic education, of which the Catholic dormitory is an integral part. JOHN J. DUNN.

### John Gilmary Shea

A memorial tablet in bronze to the late John Gilmary Shea is to be unveiled in Newark, N. J., on October 12. This recognition of the distinguished Catholic historian's services to the cause of truth and to the Church, of which he was ever a devout member, is fittingly given in the city near which he dwelt so many years. The event, however, should awaken more than local interest.

Few even among Catholics are aware of the extent and the variety of Shea's contributions to American church history. The task to which he set himself was that of the pioneer. He blazed the trail which others have followed. He anticipated the great work of Thwaites' Jesuit Relations in 73 octavo volumes, by the publication which he began in 1857 of twenty-six small volumes in the Cramoisy series, containing rare and valuable pamphlets touching upon the voyages of early explorers to North America. This was followed by his Library of American Linguistics, a series of fifteen volumes of grammars and dictionaries of Indian languages. His "History of the Catholic Missions Among the Indian Tribes of the United States, 1529-1854," which appeared in 1854, covers an immense field,—the early Spanish missions in Florida, Alabama, New Mexico, Texas and California, the English missions in Maryland, and the extensive French missions in the territory of New France.

John Gilmary Shea was born in New York City in 1824 and died at Elizabeth, N. J., in 1892. When a youth he came under the influence of one of the best informed men on the history of the missionaries among the American Indians, Father Martin, S.J., one time rector of St. Mary's College, Montreal. From that ripe scholar and historian young Shea imbibed his great love for those early explorers and missionaries. Later on he translated Father Martin's admirable Life of Father Jogues, the Jesuit missionary to the Mohawks, a work which should be given a place in every list of best books and which may be specially recommended to boys.

Dr. Shea's historical researches cover two distinct periods—the early missionary efforts to evangelize the Indians and the rise and development of the great American church of to-day from the scattered Catholic communities in Maryland and Pennsylvania. The preparation of the History of the Catholic Church in the United States in four royal octavo volumes extended over many years and entailed immense labor. He was the first who gathered together from official documents in French, Latin or Spanish, from old newspaper files and unpublished correspondence preserved in public and private libraries, or hidden away in unsuspected and out-of-the-way corners, the disjointed fragments which he pieced together and transformed into a readable and reliable history of the



American Church from colonial times down to the completion of its first centenary. While engaged on the last volume he was told, and the event proved the truth of the prediction, that he had but two months to live. One can understand the feverish anxiety with which he struggled on in order to complete the crowning work of his long and industrious career. In spite of its defects of style and the evident haste of its composition, this work will stand as a monument to his untiring industry and his filial tribute to the cause for which he had consecrated his talents and his life.

It should not be forgotten that Gilmary Shea was the founder and first editor of the United States Catholic Historical Magazine, the official organ of the U. S. Catholic Historical Society. The list of his school histories, translations, articles in secular and religious magazines and various publications covers more than thirty closely written pages in manuscript.

John Gilmary Shea was a man of great personal charm. Diffident to a degree and retiring in disposition, he was deeply loved by those who were privileged to be counted his friends. In conversation he showed an amazing familiarity with the minutest details of the history of the Church in America. It would seem, says one who knew him well, that all the early missionaries were his personal and intimate friends. But his love for history was an outgrowth of his love for the Catholic Faith. He was a man of the most simple and childlike piety. The name Gilmary, Servant of Mary, was chosen by himself and always used as an act of devotion to the Blessed Mother of God.

Second to his love for the Church was his reverence and attachment for the Society of Jesus, of which he had been a member in his early life for four or five years. At the celebration of the centenary of Georgetown College in 1889, the faculty of that institution presented to Dr. Shea a gold medal, especially struck for the occasion, bearing the portrait of the recipient, and on the reverse the inscription:

Georgetown University  
on her  
Hundredth Anniversary  
to the  
Historian  
of the  
Catholic Church  
in America  
for his work  
The Life and Times  
of  
Archbishop Carroll.

This unexpected honor, coming at a time when the author was ill and dejected from the loss of his ordinary means of sustenance, encouraged him to go on with his work. It is acknowledged in the most touching manner

in his preface to the third volume of his History, where the medal is reproduced.

Dr. Shea was also the recipient of the Lætare Medal from the Notre Dame University, Indiana. The historian's library, numbering some ten thousand volumes and comprising many rare and even unique historical works and books on the Indian dialects of North America, was left to Georgetown University, where as the Shea Collection it is one of the most valuable sections of the Riggs Library. One of Dr. Shea's daughters, Miss Emma Isabel Shea, was his faithful collaborator for years before his death.

The Newark Knights of Columbus deserve well of the Catholic community at large for dedicating this memorial in the Newark Cathedral to Dr. Shea, the indefatigable and painstaking historian and the noblest type of the Catholic layman. As an incentive to Catholic youth, his memory should long remain green.

EDWARD SPILLANE, S.J.

### The Fight in France

Is Catholic France dead? Does she show at least the signs of approaching dissolution, as those men seem to wish to have us believe, who, in the interest of their anti-Catholic position endeavor to find for us in the history of contemporary France the proof that the Catholic Church is powerless to preserve her influence over the ideas of our day? Our answer is: Catholic France is by no means dead. She does not appear to be in any danger of death; for never were her works more numerous or more prosperous; never was the life of faith more abundant or more active; never was her clergy more heartily devoted; never was she more profoundly, more loyally, more ardently attached to the centre of her spiritual life, the Sovereign Pontiff, whom she calls the well beloved Pius X.

The fault of the clergy and the French Catholics consisted in not having known how to prevent the persecution. This fault the French Catholics loyally and humbly acknowledge, persuaded, however, that if their position be sincerely studied, their fault merits the indulgence of many extenuating circumstances.

The hurricane has in effect passed over France. The dry fruit has fallen, and no one regrets it. The vigorous trees have resisted victoriously, and as a result have thrust their roots more deeply into the ground. Everybody knows that the religious congregations which were fervent and faithful to their vocation are more numerous now than they were before the persecution. The novitiates are filled with young people, more ardent, more generous than before. There is no need of citing names: we would have to enumerate all the religious orders.

The weaker trees were bent down to the ground, and there was a moment of surprise and disorganization. But they quickly lifted themselves up, and have acquired a vigor which was unknown to them before. When the

government suppressed the salaries of the clergy and took possession of the seminaries and episcopal residences, the question was asked, What shall we do? Quickly the minds and hearts of those who had been so unjustly deprived of all they had were lifted up to heaven: they remembered that God never abandons His own when faithful and ready to sacrifice all for His cause. Money was poured in; new seminaries, larger and better equipped, were built or bought, and these were quickly filled with young aspirants to the priesthood, more disinterested and more sincere than ever. If you ask these young souls destined to the priesthood whether they have not some little fear of becoming priests at a time when the future appears so uncertain: "Fear! How could we feel any?" they answer. "It is now that it is interesting to become priests. Up to now a priest's future was assured. All he had to do was to follow the little ordinary routine and fulfil his obligations quietly. That was commonplace enough. Now, on the contrary, he has to fight; he has to run the risk of poverty and persecution; this is really interesting. Have no anxiety for us. We accept gaily the actual situation; and if the future call for a harder struggle, let it come. With the grace of God we shall face it without fear and without reproach."

All our churches are standing, and filled with worshippers more than ever before. Not only this, but everywhere we have been obliged to construct new edifices, especially in the great centres. At Paris, for instance, more than thirty new churches have been built since the separation law, and these are absolutely insufficient to contain the number of people who throng to them—to such a point that at the close of a mission last Lent several hundreds of persons, assembling at the door within the space of half an hour, could not enter; and two young men were heard to say: "Certainly the priests do not understand the situation; they do not seem to realize that in the actual course of things it will be necessary for them to pull down these old churches and build larger ones, if they wish to receive all the people who are disposed to come and receive from them the benefits of religion."

Some parochial, or free, schools were confiscated, but all were immediately replaced by others more spacious, and a very large number of new ones have been built. There are dioceses where every parish, even a parish of five or six hundred souls, has its parochial school, or at least a school for girls; and priests and people are disposed to deprive themselves of the necessities of life in order to support these schools. In a great number of groups of parishes large *patronage*, or parochial, halls have been erected where on Sundays priests and laymen come to give conferences or hold reunions for instruction as well as amusement, in order to attract the men and renew in their hearts the love of religion and the Church. In a great many dioceses priests are specially chosen to organize this work of conferences and popular assem-

blies, and marked success has accompanied them everywhere.

The episcopal residences have not been, it is true, rebuilt. The bishops live now in unpretentious houses, which are lent to them or rented. They wish to be like their priests and share with them their trials and sacrifices. We may imagine what has been the result. The bishops, who were before official personages, regarded with awe rather than love, have become in very truth the fathers of their priests, and the latter, feeling that their bishops are united with them in faith and sacrifice, have experienced in their ministry a joy and a vigor of zeal and devotedness incomparably greater than they had before.

Similarly with regard to the Pope, people thought, and the Pope himself feared, that in despoiling the clergy of their possessions and exposing them to the rigors of poverty by the rejection of the *associations of worship*, imposed by the government, the priests would become detached more or less from the Supreme Pontiff. But the very opposite happened: never hitherto have the French clergy been united to the Pope by a love so ardent and so sincere as they are at this present moment. In any point of France to which you turn, if you happen to be in a gathering of priests, and especially if you are returning to Rome, they will tell you: "Assure Pope Pius that we are devoted to him with our whole heart; to him we owe our safety, with the dignity and efficacy of our ministry; he was troubled on our account, because he bade us refuse the modest income we used to receive; but let him be assured that we are ready to suffer everything for him and with him. He has, as a matter of fact, given us liberty, and this outweighs all other benefits."

Yes, the consequence of the tempest that has broken over the Church in France has been to give to it liberty with moral dignity, with power and fecundity of action; and this result is more valuable than all earthly treasures.

To state the case fully, however, we must acknowledge that in the situation of the Church in France there is an aspect that is very sad and very much to be regretted. It is the lack of influence from a social and political point of view; and this weakness, infinitely deplorable, comes from the disunion of Catholics in the question of politics. France, from this point of view, is in a state of notorious inferiority in comparison with the German Centre party, and especially with the admirable organization of Belgium. This condition of positive humiliation is loyally acknowledged and sincerely deplored by the French Catholics, and many an ardent prayer is offered that it may disappear. Nevertheless, while they strive and wait, they recognize the historic fact that the Kingdom of God is not of earth, but of souls; and they labor hard to save souls, and in great number. Without presuming to enter into the judgments of God, we are convinced, however, that never was God more sincerely loved in Catholic France than He is now, and that never were more souls entering into His Kingdom. This consoling fact allows



us to declare that Catholic France is neither dead nor dying, and that she has solid reasons for regarding the future with confidence.

*Adveniat Regnum tuum!*

M.

The habit of unmeasured denunciation is becoming dangerously contagious. The New York *Evening Post*, which outside of certain subjects cultivates a dignified pose, has an article October 3 characterizing the operations of a large body, which includes many men of recognized honor, as "infamies," and "writhes at the thought" that a veteran Congressman whom it admits to be honest and popular and to have had a creditable career, but who is yet a "demagogue," should be further honored. The heading of the article immediately following is: "A Time of Violent Language." Most true.

## CORRESPONDENCE

### Catholic Women's Activity

#### THE THIRD COUNCIL OF THE INTERNATIONAL FEDERATION OF LEAGUES OF CATHOLIC WOMEN

A few days before the opening of the Eucharistic Congress the Council of the International Federation of Catholic Feminine Leagues met in Vienna.

The first congress of this Federation had taken place in Brussels in 1910 on the invitation of the *Ligue patriotique des françaises*. There the outlines of the Federation were sketched and its foundations determined. As may easily be understood, things did not always go very smoothly and many a difficulty had to be mastered, many a misunderstanding explained. The work of the first congress was, however, successful, and last year in Madrid, where the second Congress was held, 21 nations were represented. The purpose of the Federation is to bring the Leagues into touch with one another, to let one country know what has been done in another, so as to profit by the example of foreign activity, and if necessary to unite the forces of all Catholic women associations in a common endeavor, or at least to call the attention of the Catholic mind to the movement.

At the present congress in Vienna there were delegates of not less than 24 nations, representing about a million of adherents to different Leagues. Dr. Speiser, from the University of Fribourg, was present as counsellor and delegate from the Holy See, and the Pope, in answer to the telegram of the congress, sent his benediction, with the most hearty wishes for the development of the Federation.

A sceptic who does not believe in women's activity outside of their households may ask perhaps: "But what did all these women talk about?" Well, they talked about many a subject which is not without its bearing upon the welfare of their own households or those of their neighbors! Many a scheme for feminine social or religious activity was devised, and besides—and this is perhaps more tangible—many an important result procured last year through the activity of one or another of the Leagues was made known. Spain told how Catholic women can exert a powerful influence against indecent plays by boycotting such or such a theatre and favoring

another; and how the members of the Sacred Heart League in Madrid thus exercised an effective censorship of theatres and music halls. Austria showed how the women's Leagues can help towards the religious education of children in the countries where such teaching is given in state schools, and France how education can be provided for in those countries where state schools are irreligious. Many an improvement was made known in regard to the social conditions as well of country laborers as of the poor city women, the latter too often victims of the sweating system. Not only what was to be done was explained, but also what had been done, so that the example of one country could not but be useful to the others.

The congress was presided over by the Countess Zichy Metternich, president of the League of Austrian Catholic Women. The language, however, used in all the deliberations was French, as being the only language which all the members present understood and owing to the overwhelming importance of the *Ligue patriotique des Françaises*, which with its 520,000 members was by far the most important body represented.

The congress, owing to the able presidency of the Countess Zichy Metternich, the care with which the different reports had been made and the deliberations prepared, was a great success. The members in taking leave of one another could not but hope that the next convention, which is to take place in London in 1913, would show the same or perhaps a greater amount of useful work done during the year to come and display the same Christian charity, good understanding and emulation between the Leagues of the most various and even hostile countries which made the congress of 1912 so successful.

E. POTRON, S.J.

### The Eucharistic Congress at Vienna

We arrived in Vienna on a cold, rainy morning the day before the Congress officially began, and found the city so full of strangers and visitors to the Congress that it was with difficulty that places at a hotel were secured. A visit to the Central Committee of the Congress showed that that body had been completely thrown off its feet by the influx of visitors and participants in the Congress. They are not a people used to taking care of huge throngs of visiting delegations, as we are with our political and other conventions, and to add to their perplexity there was the question of rank to be taken into consideration. An Archbishop or Bishop, a duke, count or baron, or such like personage, must not be provided for in a manner beneath that of the ordinary priest or citizen. This led to confusion, hesitation and much delay. After all the question was solved in good style, considering the unique difficulties thus presented.

The city through the Ring and Kärntnerstrasse, Stefansplatz and Wollzeile, was profusely and beautifully decorated; the Viennese colors of red and white, the Papal colors of white and gold, the Hapsburg-Austrian colors of yellow and black, and the Galician colors of yellow and blue were chiefly in evidence. These were generally in long streaming banners fastened near the house-top and extending down the entire building. The imperial Austrian flags and the flags of other nations were often seen. In the public squares and wherever there was sufficient room flagstaffs had been erected and from them hung the banner of the Blessed Sacrament, in pure white, with the design thereon of the Lamb and the Cross and the inscription: "Ecce Agnus Dei qui tollit

peccata mundi" emblazoned in gold or yellow. Many shops and stores put large religious pictures in their windows with appropriate draperies, and everything was done to accentuate the importance and meaning of the celebration.

The Papal Legate, William Cardinal van Rossum, was met on Monday, September 9, at Pontafel, on the Austrian frontier, and transferred from the Italian train to the special Imperial railway carriage and brought in state to Vienna. On Tuesday afternoon (10th) he was greeted at the borders of the Vienna diocese and later that afternoon arrived at the Westbahnhof (Western Railway station) in Vienna, where he was met and conveyed by special escort to the Archiepiscopal Palace. At the Opera House Square, the beginning of Kärntnerstrasse, he was received by Cardinal Prince-Archbishop Francis Xavier Nagl and by the Bürgermeister, Dr. Joseph Neumayer, and greeted in the name of the ecclesiastical and civil authorities of the city of Vienna. Then followed a visit to the Blessed Sacrament in St. Stephen's Cathedral, and then the Cardinal Legate was escorted to his apartments in the Hofburg (Imperial Palace).

The next day (Wednesday) the Cardinal Legate received the Cardinal Archbishop of Vienna (Dr. Nagl) in solemn audience, and was himself received by the Emperor Francis Joseph, to whom he presented an autograph letter from the Pope, and in the afternoon he attended the first solemn session of the Congress at the Rotunda in the Prater. This building may be compared to a Madison Square Garden situate in the middle of Central Park in New York, and it is the largest place of assembly in Vienna. It is nearly circular in its interior and will permit of the speaker's voice being more easily heard than in Madison Square Garden. On every occasion during the Congress it was jammed with an eager multitude, and usually there was a disappointed crowd waiting outside in the rain, hoping that places inside might be found for them.

The Bishop of Namur, Mgr. Thomas Louis Heylen, the president of the standing committee of the Eucharistic Congress, opened the Congress with a few words of hearty congratulation, and then the Papal Brief authorizing it was read by Mgr. Wilhelm Merinski, secretary to the Archbishop of Vienna. Cardinal van Rossum, the Papal Legate, then made the opening speech. He won the hearts of his mighty audience at once by saying: "There may be many things which divide us: language, fatherland, manners and customs, interests and strivings,—but in one thing we stand here to-day as a unit, in our common faith and love." After he had ended with the words: "Arise, O Austria, arise, Vienna! See how the nations have assembled and come to thee! Arise and go with them to greet thy eucharistic God, and show openly thy faith in Him!" the audience arose in wild enthusiasm and cheered repeatedly. Cardinal Nagl followed in a brief speech of welcome, and Dr. Max Hussack, Minister of Education and Worship, greeted the legate in the name of the Austrian government. Then followed the speeches of Prince Alois Liechtenstein, Chief Marshal of Lower Austria, and the speech of welcome by Dr. Joseph Neumayer, Mayor of Vienna, whilst the meeting closed by two enthusiastic addresses, sounding the keynotes of the Congress, "The Testament of Our Lord Jesus Christ," by Mgr. Henry Svoboda of the University of Vienna, and "The Expansion and Defence of Our Inheritance from Jesus Christ," by Dr. John Sustersic, Governor of Carniola.

The succeeding days contained almost too much to be

told. It was impossible to be in three or four places at once. There were German sections, Italian sections, French sections, English sections, and several others for those who spoke the various Slavonic languages, and each section carried out a series of lectures in its own language upon some aspect or application of the Blessed Sacrament or the rites and worship surrounding it. Among other things the Congress demonstrated to the writer that Vienna is an early city. Masses commenced from 5 to 6 o'clock, the Pontifical Masses or Solemn High Masses were always celebrated at 8 o'clock, and by 9 or 10 o'clock all Masses were over, and this was the ordinary custom which the Viennese follow. We who manage to straggle into High Mass at 11 o'clock found it difficult to conform ourselves to going to it at 8 o'clock.

At the great Cathedral of St. Stephen the solemn Pontifical Mass was celebrated on Thursday (September 12) by Cardinal Bourne, Archbishop of Westminster; on Friday by Cardinal Amette, Archbishop of Paris; on Saturday by Cardinal van Rossum, the Papal Legate, and on Sunday, the 15th, by his Grace Mgr. Robert Menini, Archbishop of Sophia, the senior Archbishop of the Catholic world. At the same time Pontifical Masses according to the oriental rites were celebrated in the Church am Hof (Church of the Nine Choirs of Angels), where these various rites were carried out in magnificence and splendor. On Thursday (12th) the Armenian Pontifical Mass was celebrated by Archbishop Gregory Govrikian, Abbot General of the Mechitarists in Vienna, assisted by several Armenian priests and deacons; on Friday the Greek Catholic Pontifical Mass was celebrated in the Roumanian language by Mgr. Victor Mihalyi d'Apsia, Archbishop of Blasendorf, Transylvania, assisted by two Roumanian Bishops and numerous priests and deacons, while on Saturday (14th) Greek Catholic Pontifical Mass was celebrated in the Slavonic language by Archbishop Andrew Scheptitzki, Metropolitan of Lemberg, Galicia, assisted by three bishops, two protoierei (mitred archpriests), and numerous priests and deacons. It was a concelebration, where all of the officiating clergy at the altar were at one and the same time the celebrants of the Mass. One of the Bishops who celebrated was the new Greek Catholic Bishop of Canada, Dr. Ignaz Budka, who will leave Vienna shortly for Alberta and Saskatchewan, and who afterward called on me at my hotel in company with Archbishop Count Scheptitski to make inquiries concerning Catholics of the Greek rite in America.

During the morning and the afternoon courses of lectures went on in the various churches upon some Christian activity or doctrine connected with the Eucharist. There were daily courses upon "History and Archeology of the Blessed Sacrament," "Ascetic Exercises for the Priesthood," "The Care of Youthful Souls," "Art in Connection with the Eucharist,"—in two courses: one of "Representative Art," including painting and sculpture, and the other "The Art of Music," including hymns and instrumental music,—"The Literature and Explanation of the Eucharist," "The Eucharist as the Beginning and Mainstay of Foreign Missions," and the "Apostolate of Women" as exemplified in charity, church and family.

In the Schwarzenburg Park on Friday (13th) nearly 6,000 school children received holy Communion in a body at the solemn High Mass celebrated by Cardinal van Rossum, although it was raining in torrents during the entire morning. All the churches throughout Vienna gave holy Communion to throngs every morning from 7 till 9 o'clock, and Confessions were heard in every language during the evening and early morning hours.



Every Catholic society made it a point to go to Communion in a body if possible.

As this was chiefly an Austrian celebration, every province in the Empire was represented as well as nearly every one in the Kingdom of Hungary. The most bewildering costumes of peasants could be seen upon the streets, in striking colors, with gorgeous beadwork and embroidery, and of every shape and size. One might see the mountaineer costume of the Tyrolean or the red fez and highland skirt of the Bosnian and Herzegovinian, all wearing Eucharistic badges and ribbons of their various societies. To accommodate the great number of the poorer peasants, schoolhouses were thrown open for their lodging and great mess-halls were established where meals might be procured for ten and twenty cents. In spite of the continuous rain it was a mighty outpouring in honor of Our Lord in the Blessed Sacrament, and the Catholic committees of Vienna did themselves proud in providing suitably for such an occasion. ANDREW J. SHIPMAN.

### The Blessing of Bad Weather

VIENNA, Sept. 16, 1912.

To the Editor of AMERICA:

During the entire week of the Eucharistic Congress there has been a persistent and steady downpour of rain, the sort of bad weather which is described as "pitiless" when there is any great out-of-door display of power and pomp, civil or military, on the part of the government of some great nation. The procession, however, which closed yesterday the Eucharistic Congress, had quite another aim and end. Its object was not simply a national demonstration to be seen of men. It was an act of homage made by man to the Most High. It was a manifestation of love toward that Divine Presence which lives on earth in the Catholic Church and in the Catholic Church only. Those who assembled yesterday were not the "fair weather friends" of our religion, and to my mind there could not have been on the sunniest day a spectacle as sublime as the sight which met one's eyes in Vienna yesterday under the canopy of storm-clouds. Hundreds of thousands of Catholics belonging to every class of society, rich and poor, in this greatest of all Catholic countries lined the streets, filled the open windows and balconies, stood upon the house-tops, or took part in the great procession one hundred and fifty thousand strong, under a pouring rain which drenched them all to the skin.

From a worldly standpoint the rain did indeed seem "pitiless," but from a superhuman point of view its effect was grandiose beyond the power of words to describe. The procession itself was splendid. In a coach (which Maria Theresa had used for her coronation) drawn by eight magnificent black horses, Our Lord went by; and everywhere the multitude knelt in the mire and the rain as the chariot passed. They had been waiting there patiently for hours, many of them fasting.

Next came another historic coach, drawn by eight white horses, in which was seated the most venerable and beloved of all the sovereigns of Europe, the Emperor Francis Joseph, accompanied by the Archduke Franz Ferdinand, the "Thronfolger." They followed Our Lord as did the humblest Austrian subject in order to show their love for Him and their devotion to the Holy Catholic Church, and on this day of wind and rain it was no light matter for the Emperor, a man over eighty years of age, to expose himself to fatigue and cold. I repeat what

I know to be true when I say that the Emperor's physician waited on him to ask that the procession should not take place, but be countermanded on account of the rain. He said: "Your Majesty should remember that in such weather there is great risk of taking a very severe cold." The Emperor answered: "And if I do have a severe cold it will be in a good cause. The procession is going to take place!"

So it was literally at the risk of his life that this great Catholic sovereign followed on Sunday the Blessed Sacrament, and although any popular demonstration had been forbidden by the Emperor himself, a great shout arose as he drove by that came from the hearts of the people. It was a wonderful sound to hear: an expression of personal affection and of gratitude as Catholics to a great Catholic ruler.

On account of wind and rain the public Mass was not celebrated, as was arranged, on the summit of the great entrance-gate of the Hofburg, but the whole procession through the streets took place just as it had been organized by Prince Edward Liechtenstein with masterly administrative power, and as it had been planned by the Archduke (the heir to the throne), Franz Ferdinand, whose devotion to the Church is a splendid example for every Austrian Catholic, and whose idea it was to employ the coaches and horses for the most important part of the procession and for the high dignitaries of Church and State, thus adding to the splendor of the spectacle and also making this wonderful procession of the Blessed Sacrament independent of possible bad weather.

You will no doubt before this letter reaches you have given news of the details of the doings of the whole Congress and of the procession itself. I only wish to give my own description from the standpoint of the weather alone, and I am drawn to do so from the account of a conversation repeated to me by an Austrian Princess. It is as follows:

"The Bishop of Namur held a vigil to pray for good weather for Sunday, Sept. 15, and all the members of the different societies connected with the Congress were asked to pray also for the same object. My sister spoke of this to a distinguished and well beloved Capuchin priest, her confessor, who replied: 'And I, day and night, for six months, have been praying that it may rain on that day.' 'But how is it possible?' she exclaimed. 'You, a Catholic priest, are praying for bad weather on this the greatest day of the Eucharistic Congress?' 'Precisely,' he answered, 'because it is so great a day. In sunshine, you will see everybody running to gape at any kind of show. People will throng the streets only to see a circus pass by. To see this great procession of Our Lord passing through the streets of Vienna, His enemies on a sunny day would come in crowds; and also those who are careless about religion and who wish to look at the wonderful display of carriages and uniforms. For the latter it is the lust of the eye and the pride of life that draws them; as to the former, they would come to scoff and jeer, as they did two thousand years ago. But on a day of rain and storm, a day when one may risk life or health, and certainly loses comfort, you will find only the multitude which is willing to suffer for the love of God.'"

And that is what I saw yesterday: the most sublime sight of my life. Yes, we all were more or less drenched by rain and chilled by wind, but we all of us were "willing to suffer for the love of God"—from the beloved Emperor down to the humblest of his vassals, and to the strangers within his gates.

M. L. S.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, OCTOBER 12, 1912.

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### Report on Philippine Schools

Some may be surprised to know that the educational department of the insular government exercises a supervision of private schools and colleges. But this is by no means an educational tyranny. On the contrary, it exists only because requested by such schools, and as a condition of government recognition. Moreover—to quote the words of the report—"the purpose is to give as much help as possible . . . to have all criticism constructive rather than destructive." And we are convinced that where the report is a little destructive, it is honest; praise is not stinted with regard to the Catholic institutions properly so called. Their desire and efforts to co-operate with the government, to teach English and reach the highest standard, is acknowledged. In the Concordia College of the Spanish Sisters of Charity, "the proportionate increase of attendance is perhaps greatest": the Belgian Sisters receive lavish praise: the Assumption College, of the Sisters of the Assumption, "is perhaps the best girls' college in the islands"; "it is the highest priced institution; but the service, care, and attention given the students is correspondingly high": the Christian Brothers' school in Manila "bids fair to take its place among the leading educational institutions of the islands": "the private colleges directed by religious institutions have in the great majority of cases beautiful school buildings"—whereas "the buildings used for secular colleges are as a rule unsuited to school purposes": "as a rule the approved (private) colleges are well equipped with laboratories for physics and chemistry"—admirable to say: "the Ateneo (Jesuit) is easily at the head"—"this college is also provided with what is perhaps the best museum of natural history in the Orient." All this is notable, for many people have a sort of impression that Catholic schools are especially weak in science.

The report is somewhat unfair towards the Spanish academic degrees and course of studies: the Spaniard has immense fun in studying the educational product of the last dozen years in the islands lately his. As a matter of fact, the formation or culture, mental and moral, in the chief Catholic institutions, in those namely which aim at really higher work, is to that of the government institutions as cheese is to chalk; and the educated natives know this well and act upon the knowledge. Nothing is easier than to point out the defects of the public system—shallow education, broken English, profitless work and not rarely abundant conceit. One-third of all the revenue of the Philippine Islands goes to the public school system, the exaggerated reports of which are in proportion with the expense. Let us be just to all, as well government as religious schools, and work on lines of frank cooperation which is recommended in the report.

### Last Year's Immigration

Figures given in a comparative report forwarded in mid-September to Commissioner General Keefe, of the Immigration Bureau in Washington, incline one to judge rather favorably the material condition of the newcomers who sought an asylum on this side of the Atlantic during the past year. The 1,114,989 aliens—immigrants, as well as aliens temporarily here, are thus designated in the report—arriving in this country during the last fourteen months brought with them \$46,712,697.

The report shows that the tide of immigration is greater now than it was a year ago, although the first five months of the fiscal year (June to October, 1911) ran behind the figures returned the previous year. One may conclude, too, that the quality of those now entering is better, at least those passing the inquisition of immigration officials are materially more comfortably prepared for the new country. Immigrants entering the United States during the fiscal year, June, 1911, to July, 1912, had an average of \$38 per capita, whilst those who followed them in July and August had \$40.

Of the arrivals during the fiscal year, 1.6 per cent. were debarred from entering this country. Special mention is made of the fact that immigrants from Canada carried the greatest amount per capita, and those crossing the Mexican border brought with them least money.

### Monsignor White Memorial

A fund is at present being collected for the erection of a memorial which is to be a fitting tribute to the memory of Mgr. William J. White, S.T.D., who died August 29, 1911. It is not to consist in a granite shaft or a marble statue, but in a monument which realizes a most cherished wish entertained during his own lifetime by this devoted friend of the suffering and the poor, an ideal Catholic Settlement House.

Mgr. White was widely known and universally be-



loved as one of the foremost active social workers. He was interested not only in Catholic charities, but likewise extended his sympathy and cooperation to non-sectarian movements, so that the common desire of erecting a suitable monument to his memory was first expressed by his non-Catholic friends. As supervisor of Catholic charities in Brooklyn, appointed by Bishop McDonnell, "he looked after inmates in ten hospitals," we are told, "in a dozen different homes for destitute children, in homes for the aged and infirm, etc. He became interested at the same time in movements of a non-sectarian character, such as the 'Big Brothers' movement; the Brooklyn Juvenile Probation Association, of which he was vice-president from its organization in 1906 until his death; the International Prison Congress; the New York State Hospital, in which he was a member of the board of managers, etc."

It was settlement work, however, which particularly appealed to him as a greatly needed and little understood movement. With this in mind he organized in 1903 the Women's Auxiliary of the St. Vincent de Paul Society, four committees of which became consolidated to form the Catholic Settlement Association. His ambition was to furnish these workers with a permanent and suitable home for their manifold undertakings. To realize, therefore, this heart's desire of the apostle of the poor and afflicted, who not only was on flame with the love of Christ, but enkindled this charity in the hearts of others, a collection of fifty thousand dollars for a Monsignor White Settlement House has been undertaken by a Committee of One Hundred, appointed in accordance with a resolution passed by the Long Island Chapter of the Knights of Columbus.

The little circular printed in the interest of the fund thus describes, in Mgr. White's own words, his ideal of a Catholic Settlement: "A settlement is not a kind of laboratory where human specimens are prepared for inspection and classification, nor is it a centre from which alms are dispensed to the poor, but it is the bringing together in a spirit of kindness, by means of classes and various kinds of social assemblage, those whose different environment have kept them heretofore too widely separated. It is the creation of an atmosphere of hope and friendly service, of restfulness, of harmony and happiness among sordid surroundings, for over-tired and undernourished lives. It is the protection and guidance of youthful energies, the opening of the door of opportunity to those to whom their Creator has given capacities for a fuller life, and thus it is the expression of a truth we believe but do not always practice; the truth that all men are brothers; all are one in Jesus Christ."

#### Origin of Washington's Courtliness

In the recent outbreaks of weak but envenomed bigotry on American Catholics, the Jesuits fell in for their share, but here as elsewhere they have fortunately been able to

find compensation, like one of our Presidents, in being loved for the enemies they have made. Some of their assailants found out that several distinguished non-Catholics, including a candidate for the Presidency, are really Jesuits or at least Jesuitical. We have just discovered that our liberties were in deadly danger from the start, for Washington, Madison and Monroe belonged to the same pestiferous category. Our informant is a Protestant minister, and—another peril—he actually rejoices that things were so. In "Belgium, the Land of Art," just issued by Houghton Mifflin Co., Dr. Griffis, describing on p. 231 how the Jesuits in the sixteenth century greatly advanced the education and the artistic and general culture of the Belgic people, continues:

"Very curiously, we Americans owe much of the invaluable example of refinement and dignified courtesy set by our early Presidents, Washington, Madison, and Monroe, before a young nation just 'carved out of the backwoods,' to a Jesuit, Father Leonard Perin. Posthumous but real was the influence of this man, who lived in the Walloon district of France. Through his little book, 'the lifeblood of a master spirit,' he taught courtesy to later generations. He deserves a memorial from Americans.

"In that part of France, once Belgic territory and the old Walloon land, is a town on the Maas River called Stenai. Here, in 1567, the year of Alva's invasion, Leonard Perin was born. In scholarship, his Latin and French were both unusually fine, and he became professor of the humanities at Paris. He was chosen by his Bishop to translate into Latin a manual on civility for the use of the students in the Jesuit College of La Flèche. Perin did so, adding a chapter of his own on manners at table. This was printed in sixteenmo, in 1617, and after various enlarged editions, plagiarisms, and translations, in English among others, the book was carried to America by a French Reformed pastor to Fredericksburg, Virginia. This gentleman kept a school where instruction in politeness was part of the daily order of studies, and in which were educated three boys who became Presidents of the United States.

"After George Washington had been made, by foolish biographers, a sort of American deity, it was long and easily imagined that, when a little boy, he had been such an insufferable prig as to be the original author of those very mature one hundred and ten 'Rules of Civility,' the last one reading: 'Labor to keep alive in your Breast that little Spark of Celestial Fire called Conscience.' Since the manuscript of George Washington's school copy-book, albeit well nibbled by garret mice at Mount Vernon, has been found, and the true history of the 'Rules of Civility' recovered,—ninety out of the one hundred and ten rules being found in Father Perin's manual,—we are all the more grateful to the good Jesuit and the teacher of that true gentleman, the real Washington, so much more winsome and inspiring than the creature of popular mythology."

Since, therefore, three of our Presidents, including the Father of our Country, were clearly tainted with "Jesuitry," and a fourth is not unlikely, the "Guardians of Liberty" should be up and doing. Meanwhile they might study the one hundred and ten "Rules of Civility."

### A Catholic Lecture Bureau

We have within recent months often had the grateful task of recording new advances towards the Catholic solution of the social problem. Limited, or entirely local, though many of these movements are, yet they indicate a gradually spreading conviction of the need of Catholic action. It is better for us to look towards these beginnings, towards the dawn where the day is breaking and the clouds are flecked with gold, however faintly, than to brood upon the darkness which is still perhaps lying widely over the land. There are many movements of social betterment on foot in which Catholics are ardently participating, and they all call for our heartiest encouragement and support.

No one who has listened at the National Conference of Catholic Charities to the fiery appeals for Catholic cooperation towards investigation and removal, as far as lies in human power, of the causes of poverty and suffering; who has been impressed with the earnest determination displayed in the social resolutions recently drawn up in the fifty-seventh annual convention of the Central Verein; who has felt the stirring of social impulses that were at work in the Louisville convention of the Catholic Federation; or who has followed the social interest manifested in so many instances by the Knights of Columbus, the Ancient Order of Hibernians and the many other Catholic associations, can fail to recognize that Catholics are gradually preparing themselves to resist the common enemy and to shoulder the great responsibilities which their faith lays upon them for the social as well as the religious reformation of the modern world.

The most recent development of these activities is a movement begun at Chicago, under the direction of Rev. Frederic Siedenburg, S.J., which we hope will likewise be taken up in other cities. It consists in the establishment of a Catholic lecture bureau, whose speakers are carefully selected and whose lectures are delivered, at a nominal price, in the various parish and fraternity halls of the city. Thirty set addresses, dealing mainly with constructive work and covering practically the entire industrial, economic and social field, have been placed upon its program.

It is by such work that Catholics in other countries have striven to stem the onward march of Socialism, and have succeeded in giving to the people a solid Catholic reform through prudent national legislation, in place of the destructive efforts of their enemies. Thus, while the one hundred and ten Socialist representatives elected to the German Reichstag have accomplished nothing, the Catholic Centre has been instrumental in the passing of every law which has tended towards the removal of industrial grievances and the universal betterment of labor conditions.

Socialists have hitherto so completely outstripped us in their lecture campaign, with its accompanying sale of literature, that we are left to gasp in amazement at their

progress. But there is no time to stand and wonder, we must be resolved not only to overtake, but in turn to outstrip them even here. As yet it is not too late to seize our opportunities. We therefore wish success to the Loyola University Lecture Bureau, and hope that a hundred others may spring up in emulation throughout our land.

### Economic Crisis in Spain

The economic crisis in Madrid, described as a veritable paralysis of business, has reached such a point that the official Chamber of Industry has begun an investigation with the purpose of suggesting a remedy to the public authorities. A printed list of questions regarding taxes, rents, prices, wages, hours of labor, etc., has been distributed, and the entire month of September is devoted to this official inquiry.

This state of business prostration is the theme of the newspapers of all shades of opinion. It affects trade, production and labor. The *Epoca* unhesitatingly attributes it to the demoralization of the municipal government of Madrid by the so-called republican councilmen. Three years ago, remarks this influential journal, everything was flourishing: by the initiative of the city council streets and roads were being made; commerce was increasing; Madrid was breathing freely; there was work for the laborers, money in circulation, hope and confidence everywhere. This soon ceased: "sectarian politics dominated the municipal government." Republican councilmen threatened to begin a revolution even from the city hall. The honest administration of city affairs was abandoned for political maneuvers, and prosperity began to decline. The public service became disorganized. Injurious measures were forced on the national legislature by the sectarian press. Taxes were increased and badly distributed. Rents went up, gas and electric light became dearer; and strikes, now more political than ever, became far more numerous. Public confidence was diminished and capital withdrawn. Hence "the enormous paralysis we witness to-day."

### Figurative Theology

Students of logic know the danger of the argument *à pari*. It is so easy for things, alike in every other respect, to differ in just that on which the argument depends. Still more dangerous is the argument drawn from figures; which, nevertheless, the Protestant theologian of to-day inclines to not a little. It is true that some figures are familiar in Catholic theology. They come to us from the Gospel, they are interpreted by the Church; and therefore within the limits set by authority, they give arguments quite conclusive. But these the Protestant theologian deserts often for figures of his own invention. We noticed lately the arch, the face-washing, and the pyramid figure, by which some would demonstrate their idea of the Church, or illustrate the usurpations of the papacy.



When the Protestant theologian uses the figures of the Gospel he is likely to pervert them as Bishop Boyd-Carpenter has just done in Montreal.

Four Protestant colleges of theology affiliated to McGill University in that city have been united and the union was celebrated by a banquet. Among the distinguished guests were Dr. Boyd-Carpenter, long Bishop of Ripon, but now enjoying repose as a canon of Westminster Abbey. He was brought over from England to speak, and he did so. Whether the whistle was worth the penny is doubtful. He said that though not in sympathy with Church union, he thought the uniting of the McGill colleges a good thing; and he justified the paradox by remarking that two may sit at the same table, but this does not mean that they must necessarily eat the same food.

Here we have the argument *à pari* with the similarity failing just on that point on which the argument depends. The likeness of attendance in the schools to sitting at a banquet is an old story. But like as they are, they differ in this: the variety of dishes offering a choice to the feasters, which is characteristic of the feast, has little place in the schools, least of all in the school of theology, as we shall see. Here is also the argument from a figure, and from a scriptural figure: "A certain man made a great supper"; "The kingdom of heaven is likened to a king who made a marriage for his son"; "Labor not for the meat that perisheth, but for that which endureth to life everlasting." And the Bishop perverted the figure. The food served in the banquet, the meat for which one must labor, is, in the spiritual sense, the means of grace given by God for our salvation, the Redeemer, the Church, the sacraments, grace, the theological virtues, etc., and here there is no choice. Hence St. Paul says of the fathers of Israel, that they "did all eat the same spiritual food," adding that "these things were done in a figure of us." In the school of theology God's revelation, the matter of our faith, is the rich banquet served, and there is but one faith as there is but one Lord, and it must be accepted in its entirety. Picking and choosing there comes under the ugly name of heresy. The Bishop's figure, if it is apropos of the McGill united colleges, means that each individual student enjoys in them the privilege of being a heretic, and it is good that he should have this privilege.

Yet Bishop Boyd-Carpenter has a great name among Episcopalians on both sides of the Atlantic.

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If one may trust a publisher's advertisement, poor Bishop Arnold H. Mathew has changed his style once more. He is now "Archbishop of the Old Roman Catholic Church in Great Britain and Ireland." We understand what heretics mean when they speak of the Old Catholic Church, but what Mathew means by the Old Roman Catholic Church passes our comprehension. We learn from the advertisement that he has published another book—for self-constituted archbishops without subjects,

either clerical or lay, must live—"The Life and Times of Rodrigo Borgia, Pope Alexander VI," founded on the Diary of Burchard.

When one descends to Burchard, he must be very hard up indeed. Of course if the Diary were a new discovery, or if Catholics were engaged in whitewashing Alexander, there might be a reason for translating him. But Burchard has been known for a very long time, and Catholic historians, with Pastor at their head, allow him his full value. Indeed, it would be hard to show up Alexander VI more thoroughly than Pastor does. Poor Mathew!

### AN IRISH SHRINE

We all have heard of the Patrons of Brittany, of those national Catholic festivals where places of religious interest are visited by many pilgrims and the old traditional customs repeated year after year by a devout and believing peasantry. But less is heard of the somewhat similar festivals of another Celtic land. The Irish "Patterns" are little known beyond Ireland, and even in Ireland itself beyond their own immediate localities, yet they have existed without interruption—most of them for over a thousand and some of them for fifteen hundred years. There was a time when pilgrimages to the ancient Irish Shrines were carried out with ceremony and when foreigners from many countries came to visit them. But with the breaking up of the old traditions—brought about mainly through the destruction of the Gaelic tongue—these places suffered. Strangers from a distance ceased to come and the ceremonial fell into disuse. The peasants only kept alive the religious memories of these holy spots. And they have thus been kept alive many of them to this day. They are now chiefly to be found along the south, west and northwest sea border, where the language still remains to preserve the remnant of a one-time great native civilization.

One of these interesting little shrines in a parish of West Clare, two miles from the village of Carrigaholt, is known by the name of Saint Creadan's and Saint Sionan's Well. During fourteen hundred years at least the traditions of these saints have been honored, and through weal and woe the Wells frequented by the inhabitants of the district. Saint Sionan, who is the patron of this western side of the Province of Munster, was the apostle of Corca Bhaiscin, and his coming was foretold by Saint Patrick. He Christianized the people, founded many monasteries and hermitages, and died in Scatterry Island, in the Shannon. Of Saint Creadan little can be learnt except that he was the brother of another saint whose history is equally unknown. The wells are situated among the rocks of the shore at the northern side of the great tidal mouth of the Shannon. It is said that Saint Sionan used to dwell occasionally in a cave close by and every day went down to say Mass where the lower well is situated. The little Well of Saint Creadan is a few yards higher up. At a very high tide Saint Sionan's Well is washed over by the sea, but though so close to the salt water, its own waters are always fresh. In the days of Saint Sionan his cave and well were not so close to the beach, for the sea is gradually encroaching on this tongue of land and wearing away the edge of the cliff. There does not seem to have been any buildings on this spot, for no remains of cell, church or abbey are to be found. Apparently Saint Sionan chose this place for greater retirement and may have visited it from time to time when he lived at Scatterry, some nine miles distant across the water. Saint Creadan in later years possibly came hither for the same purpose.

The cave under the cliff, called Saint Sionan's Bed, existed up to about fifty years ago. Then it was destroyed, and the story of its destruction is told by the people. At the time of the Na-

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poleon wars, when there was great fear of a French invasion, a military fort was built on a height above the Shannon overlooking both the river and the Atlantic. In it soldiers were stationed until about 1870, when the garrison was disbanded and the fort turned into a pilot station. During the fifties Souperism was rife in West Clare, and that may have encouraged the soldiers to interfere with the practices at the Holy Well. They molested the pilgrims, forbidding them to cross the wall near the fort, thus barring their passage to the spot. They broke down the cliff about the cave, ruined the ancient bed of Saint Sionan, and encouraged tourists and musicians to come and hold high revelry close to the shrine. At last the parish priest of the district wrote to the War Office and the soldiers were ordered to desist. According to the people other powers seem also to have taken action against the disturbers. When the cholera was devastating the country the garrison caught the plague and most of the soldiers died. Peace was now restored and the road to the well again made free. But Saint Sionan's Bed, that had been such a feature of the ancient shrine, was no more.

The old practices of Saint Creadan's and Saint Sionan's Well have been carefully preserved during all these centuries, and their traditions have been written, not in the books of the learned but in the hearts of an unlettered peasantry. If but little show or pomp remain in the ceremonies there is a certain ritual that is carried out with great exactitude by the local pilgrims. The visitors to the wells who choose to make the "turas" must kneel down when they first catch sight of the mount and the cross and salute Saint Creadan. When they reach the first station on the cliff they remove their shoes and stockings, and collect ten small stones to represent the ten beads of the Rosary decade and throw away one. Holding the remaining nine stones in their hands, the pilgrims kneel before the cross and recite the following prayer, which in literal translation runs as follows:

"May God salute thee, Saint Creadan! May Mary salute thee also. I salute thee now myself. I am asking of thee my health (or any other thing to be named). Listen to me attentively in the honor of God."

Then the little mount is walked round nine times from left to right according to the course of the sun. The Rosary is recited during these rounds, and as each one is completed a little stone is thrown on to the heap lying at the foot of the cross. The next station is Saint Sionan's Well, and the pilgrim descends the cliff where rough steps have been cut, and crosses the rocks below. A wire handrail was placed along the stairway by a Protestant youth for the convenience of his Catholic neighbors. Saint Sionan's Well is a round rocky hole situated against the cliff on the farther side of the cleft. Each pilgrim enters the well—the water rising knee deep—and walks round it from left to right three times, drinks of it and prays to Saint Sionan. This prayer is said by the people:

"Health to thee, oh Holy Sionan;  
Health to the Angels and Apostles;  
Health to the Virgin Mother;  
Health to Patrick, for he blessed Ireland."

At the little well higher up the pilgrim kneels and prays to Saint Creadan and drinks some water. The cliff is climbed again, the longer circuit leftwards by the crosses is made, a few more prayers are said at the foot of the crucifix, and the rounds are over. It is the custom at the Holy Wells of Saint Sionan and Creadan to make a separate pilgrimage or "turas" for each distinct favor that is desired. The wells should be visited for nine days running, or else for three days, Sunday, Thursday and Sunday, or Thursday, Sunday and Thursday respectively. On the last day some little token is left behind. When the rounds are made for a cure a bottle is filled with water from both wells to be used by the sick person. It is possible to perform the "turas" by proxy, and when this is done the person for whom the rounds are made must pay the one who does them. The people

say that if the request asked for by the pilgrim is to be granted, fish are seen swimming about in Saint Sionan's Well. One "turas" lasts at least a quarter of an hour, and when the pilgrim is very devout or the rocks slippery it takes considerably longer. On wet days it is difficult to make the rounds, and sometimes even dangerous, for the cliff side becomes as slippery as ice. Indeed the pilgrimage to this shrine is not an altogether easy one. The rough pebbles and sharp pointed rocks cut tender feet, and the climbing up and down of the steep cliff even in dry weather is fatiguing. These practices, however, fit in with the religious spirit of the Irish Gaels. They were ascetics always and chose instinctively the rugged way, scorning the more easy road to salvation.

Many cures have taken place at the Shrine of Saints Sionan and Creadan. One woman brought her little boy—blind from infancy—to the well. She carried him on her back as she made the "turas." When leaving the well and walking down over the fields the child cried out in fear of the cattle standing in the way. His sight had been restored. A lame woman now dead but known to many who are living was brought to the well, and spent nine nights in the cave of Saint Sionan and then returned home cured. A girl from Miltown Malbay, Mary O'Hehir by name, was crippled. She was driven to the place, was helped round the "turas" and walked back to Miltown Malbay. These facts and many others are stated by the people with the utmost simplicity. They take it as a matter of course that Saint Creadan will cure the sick, and console the sorrowful. All things connected with the wells are considered sacred, and many stories and traditions that may seem strange are held in regard. "I would not put any explanation on the ideas and doings of the saints," said a woman of the neighborhood. "Each of them has his own way, and it would not be right to put one's own explanation on anything."

During recent years, however, with the rapid decay of the Gaelic spirit, the devotion to the wells has grown less. Possibly it would die away altogether but for what occurred this year, and that will, it is to be hoped, give the ancient shrine a new lease of life. An Irish College was this summer opened in the old Coast-guard Station that stands half a mile distant from the Holy Wells. On the 15th of August a "turas" was organized from the College to the wells, the Ard-Ollamh and several of the students taking part, with the parish priest and a Franciscan Friar. It must have been many years since any ecclesiastic had made the pilgrimage. The fact of them doing so on Lady Day made a great impression through the country-side. Before the College session closed it was suggested by some of the students that a stone Celtic cross should be erected on the little mount above the wells and that the people of County Clare should be asked to join with the scholars in contributing, the parish priest of Carrigaholt acting as treasurer, and notices on the subject were sent to the local papers.

Perhaps some Irish exiles to whom the knowledge of this project may find its way would desire to share in raising a monument on this holy spot. In the Book of Lismore is quoted the traditional prophecy made by Saint Patrick on Cnoc Patrick in Limerick concerning Saint Sionan: "God has provided an illustrious and beloved patron who will be born among you. . . . His name shall be Sionan. . . . When with due honor and reverence you invoke him, all things shall proceed prosperously with you. However, should you fail in this regard your prosperity must end. . . ."; and alluding to the church founded in the district by Saint Sionan: "It will be a head of devotion and a well of wisdom to the rest of the world. It will be a protection of prayer to foreigners and to the Gael."

Is this prophecy of Saint Patrick about to be fulfilled? Will the O'Curry Gaelic College become a Well of Wisdom, and the Shrine of Saints Sionan and Creadan a Head of Devotion to the Gael? May it be so with the blessing of St. Sionan!

C. DEANE.



## LITERATURE

**The Sanctuary.** By MAUDE HOWARD PETERSEN. Boston: Lothrop, Lee & Shepherd Co. \$1.25 net.

The heroine of this novel is a young lady with the peculiar name of Blair Martin. She is the daughter of an Americanized Scotch iron master named Andrew Martin, which of course suggests the Laird of Skibo. She is in a chronic state of irritation because her money-making parent refuses to put certain safety devices in the mills, and her exacerbation becomes acute on the arrival of the wonderful Hector Stone, who is a sort of economic Raffles, being simultaneously a millionaire and a mill hand. Only his private secretary is aware of his double life. He is dreadfully wrought up about the sufferings of the workingman but promptly falls a victim to the maiden's charms and also to a boiler explosion in Mill No. 13 of old Andrew Martin's Iron Works. The accident brings out the fact that he happens to be a married man, having run away with a French countess when he was a midshipman. Blair is shameless enough to tell him that she will continue to love him and wait till No. 1 dies. Neither one nor the other has a shred of Christianity and are both infected with the most ridiculous form of pantheism that was ever concocted. They learned it from a French priest, but no French priest like Pierre Lamouré, as they call him, ever existed.

The impression produced by the book is that it is not so much the oppressions of the Andrew Martins or the Andrew Carnegies of the industrial world which is at the bottom of the present social unrest as the utter absence of Christianity and the shocking violations of the fundamental principles of morality by the world at large and even by some of the reformers.

**His Grey Eminence.** By R. F. O'CONNOR. Philadelphia: The Dolphin Press.

In this interesting little book we are given a portrait of Richelieu's "Friar Joseph," agreeing better with the reality than the one more familiar to the public. The friar's full name was Père Joseph François le Clerc du Tremblay, and the author follows chiefly the French biography of Fagniez. We are not sure that he does not fall into the trap lying before all vindicators of the defamed characters of history, by being too ready to justify the politics of Richelieu and his friend. For all that, the book is well worth reading, if only to show us how zealous and effective was the work of the Capuchins under the impulse of Père Joseph, in the conversion of the Huguenots at home even though these were favored abroad, and how the good father let them understand that they were received into alliance, not for their religion but because they were enemies of Spain. Whether the policy was justifiable is a question we are not going to discuss, neither are we going to criticize expressions here and there in the book, attributable to its source rather than to the animus of its author. The paper and print are according to the usual excellent standard of the Dolphin Press.

H. W.

**History of English Literature.** By ANDREW LANG. New York: Longmans, Green & Co.

This history closes a long list of works from the pen of one who since the writing has joined the company of those "dead authors," with whom he loved to be in correspondence. The book itself scarcely calls for remark. We may merely note that Mr. Lang still clings to many of the venerable Protestant tradi-

tions in English Literature. He adds his voice to the hue and cry against the medieval monks and priests, he makes once more the attempt to canonize Wyclif, and is nervously reticent when he speaks of Blessed Thomas More. But after all he is more moderate in such matters than many another that wrote the history of English Literature before him, and Catholics will rather feel a kindly forbearance towards a writer who in his earlier days championed the cause of Mary Stuart against her slanderers, and who did not stint to paint the true features of John Knox to the high disedification of his Scottish countrymen.

F. M. C.

**Das Soziale Gemeinschaftsleben im Deutschen Reich.** Leitfaden der Volkswirtschaftslehre und Bürgerkunde, von ELISABETH GUAUCK-KÜHNE. Neunte bis vierzehnte stark vermehrte Auflage, M.-Gladbach: Volksvereins-Verlag, Geb. M. 1.20.

**Die deutschen Wanderarbeitsstätten.** VON P. DR. EPHREM RICKING, O.F.M. M.-Gladbach: Volksvereins-Verlag-Geb. M. 2.50.

The first of these volumes is a general guide to the sociology and political economy of the German Empire, and is intended for schools, study courses and private instruction. It is not a newcomer, but appears in its ninth to fourteenth augmented edition, and what is more, deserves all the popularity it enjoys.

It is no less concise than fucid, and skilfully introduces the beginner into the history of German civic, economic and social conditions from the days of Augustus, when the tribesmen still dwelt under tents and clothed themselves in the skins of the animals they hunted, down to our own complicated civilization—from the earliest economic developments, when each family was in itself a community for production and consumption, until our present era of cooperation, when production for each individual is carried on by thousands of busy minds and hands. As the author proceeds she gradually unrolls before us a complete picture of the existing conditions in the highly developed German Empire of to-day.

The second book is concerned with a most perplexing problem: the provision we are called upon to make for the homeless, unemployed population wandering pitifully through our streets and along the country roads in vain search for work. Granted that the professional tramp is a reality of our modern civilization, there is likewise a large element among the poor which is forced by stress of economic conditions to live, for a time at least, in much the same manner. How this problem was approached in other days, how its solution is attempted in our own, is shown by the author in a work which is the fruit of most thorough research. Among the first steps which he suggests must be taken is the establishment by the Government of labor colonies or of working homes, preferably in country places, and arranged according to the same plans throughout the entire land. The details are sufficiently indicated by the author. This would, of course, require a systematic enlightenment of all citizens in regard to the treatment of tramps and vagabonds, as well as of the needy poor and the homeless unemployed, who could thus be afforded temporary work until a lasting position would be found for them.

J. H.

**Pupil's Notebook and Study Outline in English History.** FRANCIS A. SMITH, A.B. New York: American Book Company. 25 cents.

This forms one of a series projected by the publishers and perhaps too little appreciated by history teachers. The one in question seems to suffer from the jejune nature of references for the special topics which are so good a feature of the others of the same series.

**A First Latin Reader.** H. C. NUTTING, Ph.D. New York: American Book Company. 60 cents.

This is a collection of exercises for use as an "author" in first year Latin. Under such general headings as "Early American History," "Tales of Land and Sea," "Stories from Cæsar Retold," one can read in Latin refreshing accounts of "Vasingto," "Bradoc" and "Bosto." The Latin is easy and flowing, and has the additional advantage of being written to be taught, thus affording repeated exercise in a given rule.

**Plane and Solid Geometry.** C. A. HART and D. D. FELDMAN. New York: American Book Company. \$1.25.

The authors have kept in mind throughout the needs of the school-room and have succeeded in producing a clear, interesting and "teachable" text-book. Arguments and Reasons are arranged in parallel columns, the exercises are frequent and well chosen, and many historical notes are scattered through the book.

A series of "Catholic Studies in Social Reform" has been begun by the Catholic Social Guild of England. Two pamphlets have already appeared and six others are announced. The first, "Destitution and Suggested Remedies," is a discussion, by various writers, of the Catholic attitude towards the "Report of the Royal Commission on the Poor Laws and Relief of Distress." That Catholic opinion varies widely upon this subject is evident from the contradictory views expressed by the authors. The second brochure, "Sweated Labor and the Trade Boards Act," is a description of the sweating system as practiced in England and a vindication of the principle of the living wage.

Both numbers, though dealing with legal measures peculiarly English, contain lessons useful likewise for the general reader, while a knowledge of foreign conditions and methods such as they offer is indispensable for the social student. The pamphlets are sold by Herder, at the price of 20 cents.

Benziger's *Catholic Home Annual* again makes its appearance with a happy blending of things useful and pleasant, of popular short stories, illustrations, devotional reading and abundant matter of varied information.

#### BOOKS RECEIVED

Special Devotions. Compiled for the Pupils of Catholic Schools. New York: The Sentinel Press. 15 cents.  
The Story of St. Mildred of Thanet. By Minnie Sawyer. Holborn, E.C.: St. Anselm's Society.  
The Growth and Development of the Catholic School System in the United States. By Rev. J. A. Burns, C.S.C., Ph.D. New York: Benziger Bros.  
Looking on Jesus, The Lamb of God. By Madame Cecilia. New York: Benziger Bros. \$1.75.  
The Black Brotherhood. By Rev. R. P. Garrold, S.J. New York: Benziger Bros. \$1.35.  
With the Indians in The Rockies. By James Willard Schultz. New York: Houghton, Mifflin Co. \$1.25.  
The Inner Flame. By Clara Luise Burnham. New York: Houghton, Mifflin Co. \$1.25.  
Belgium: The Land of Art. By William Elliot Griffis. New York: Houghton, Mifflin Co. \$1.25.  
The American Jewish Year Book. Edited by Herbert Friedenwald. Philadelphia: The Jewish Publication Society of America.  
Cardinal Mercier's Retreat to his Priests. Translated by J. M. O'Kavanagh. St. Louis: B. Herder. \$1.50.

#### Pamphlets:

Little Mass Book. By Rt. Rev. Mgr. J. S. M. Lynch, D.D. New York: Benziger Bros. 10 cents.  
The Way of the Cross. Adapted by a Jesuit Father. New York: Benziger Bros. 10 cents.  
The Eucharistic Way of the Cross. By Venerable Pierre J. Eymard. New York: Fathers of the Blessed Sacrament. 5 cents.  
Short Treatise on Confession and Communion. By Joseph Frassinetti. New York: The Sentinel Press. 5 cents.

#### EDUCATION

##### School Discrimination—A Comparison

The fair play manifested in certain court judgments pronounced last year in Pennsylvania led many to look to that State for the introduction of a new policy in dealing with private schools. The principle accepted in the Altoona decision, which permitted qualified pupils of the parochial schools to share in the opportunity for manual training courses allowed to pupils of the city schools, appeared broad enough and generous enough to sweep away other discriminating practices objected to by Catholics. An editorial in the *Catholic Standard and Times*, September 28, makes it clear that this expectation is not to be realized, and that Catholics will be granted no privileges without a struggle.

It appears that but a limited number of students can be admitted into Philadelphia Normal School. To determine those eligible to follow the teachers' course in that institution the young women in public high schools enter into a competition, the results of which, as shown by their class standing, settle the question of the Normal scholarships. This year thirty-five graduates of the Girls' High School were not admitted to the Normal, and upon their protest against this action, the Chairman of the Committee of the Board of Education, to which the question had been referred, informed them that "the code did not guarantee any person a vocational education, and that after a child had been graduated from the elementary schools the Board of Education is not compelled to provide a higher education for him."

Meantime the question arose regarding the status of the pupils who attend private schools and who wish to enter the Normal School. The decision affecting young women graduates from public high schools can scarcely end the matter in their regard, since their case differs broadly from that of the public school pupils. These latter were admitted to the competition and they were told that the results, as measured by their class standing, would determine admission to the Normal teachers' course. The young women of private high schools, says the *Standard and Times*, "were not allowed to enter any competition. They were told that they should not be admitted into the Normal School, nor should be permitted to prove whether or not they were better fitted for the work of the Normal School than the favored ones from the public high school." They are excluded, in other words, from a share in the opportunity which the teachers' course in the Normal School opens to young women, not because their class standing attests their inability to follow that course, but simply because they attend private schools. We are delighted to see the strong stand taken by the *Standard and Times* in discussing the question.

"We have asked," it says, "in these columns by what authority or law does a committee of the Board of Education exercise this discrimination? What is the law that gives a preference to the children of one class of citizens over the children of another class? The authority to reject pupils who show in a competitive examination that they are unfit for Normal School work is readily admitted, but the authority forbidding the pupils from private schools from applying for admission into an educational institution supported by all citizens is not recognized, and will not be recognized until the specific law for such a discrimination is pointed out. It has been stated that this question is not an academic one. It is an intensely practical one, and it should be clearly understood that there are citizens of Philadelphia who know their constitutional rights and who will not allow the Board of Education or any other board to violate them."

That there should be need among us to push our claims as citizens, to the fair dealing which the law is supposed to assure unto all, makes one doubt whether after all the freedom supposed to reign in the land really exists. In other lands the struggle



to secure equal rights in educational legislation does not endure interminably. Only two and a half-years ago Catholics in New Zealand began to work to secure the right of Catholic schools and Catholic scholars to participate in the benefits of the system of State scholarships which Catholic taxpayers help to maintain. As in the case of the Philadelphia Normal School the pupils of Catholic schools used to be debarred from ever competing for Education Board Scholarships or Junior National Scholarships—the two classes of State scholarships in New Zealand which open the door to secondary schools for the most promising and deserving of the primary school pupils. By recent amendments of the Educational Act both classes of State scholarships were thrown open for competition by pupils of State approved schools in the Dominion, public or private.

The concession, however, has not ended the efforts of Catholics for a still wider freedom. Our co-religionists in New Zealand mean to secure for those children attending Catholic schools, who win the coveted scholarships, the right to enjoy their benefit in a Catholic secondary school. The existing legislation, it appears, requires the holder of one of these scholarships "to prosecute his studies diligently, to the satisfaction of the Inspector-General of Schools, at a secondary school or its equivalent approved of by the board and the Minister." The New Zealand *Tablet* argues that the plain, straightforward interpretation of these words leaves it open to the Education Board and the Minister to allow scholarships to be taken out at Catholic secondary schools approved by them. The suggestion is accordingly urged to put the matter to a test and to make definite application to Education Boards in order to secure such approval.

Quite recently the Solicitor-General of the Dominion was asked to give a formal opinion as to the exact position in which Catholic secondary schools stood, in respect to State Scholarships, under existing legislation. In his reply, the chief legal adviser of the Government affirms that the contention voiced in the *Tablet* is correct and that the Education Board and the Minister have ample power to approve Catholic secondary schools at which scholarships may be taken out. The representatives of the Catholic body are, therefore, authoritatively advised to make formal application for that purpose. What the result will be, time will tell; if the application be refused Catholics will at least know exactly where they stand and what further move to make in the matter. That they mean to use every legitimate means to win full recognition of their just claim to participation in educational opportunities for which all citizens alike are taxed goes without saying. The story of their action should not be without interest to Catholics everywhere.

On August 29 there convened in Santa Fé, New Mexico, a congress of teachers attached to the Protestant Mission schools scattered here and there through that youngest of our States. One paper read during its sessions must have proved specially pleasant to the fathers and mothers of the Mexican little ones these schools purpose to fashion into good Americans. "How to make Christians of Catholic children without showing disrespect to the religion of their parents," was its theme. And yet space writers for Eastern papers express their surprise that the original settlers of New Mexico are slow to welcome the benefits the new modes are lavishing upon them!

M. J. O'C.

#### Mutual Beneficence in Schools

An interesting system of mutual insurance, or beneficence, has been established by government in the national schools of Spain. The government itself contributes a part of the money and carefully supervises. The children contribute a small sum weekly or monthly, which, with the state subsidy, forms a fund to be utilized in sickness, or for funeral

expenses, or as an insurance in case of death. At the age of twenty-five the contributors may draw the accumulated sum; or leave it, without further payment, to be restored to them as a monthly pension at the age of sixty. It would ordinarily amount to about \$14.00 a month. This system has been introduced from France and Belgium.

#### Don Andres Majon's Schools

The visitor to Granada is shown on the opposite hill and farther up as he stands in the abandoned Alhambra, the pretty and well-equipped and well-taught schools erected by a priest, Don Andres Majon, chiefly it seems at his own expense, and in which he himself has taught for years. Passing over to the other side of the Alhambra wood, looking towards the Sierra Nevada, one sees below collegiate buildings and a church, which have realized the higher ambition of the devoted priest. One chief purpose in the schools of the Ave Maria—for so are they named—was the formation of female teachers. Now he has founded a new college for masters, who are specially intended to counteract the effect of the so-called lay schools of the Ferrer type.

#### PULPIT, PRESS AND PLATFORM

##### A Wise Warning

The occasional utterances of his Eminence Cardinal Gibbons on questions that concern fundamentally the national well-being and the permanence of our institutions are as happily phrased as they are wise. His remarks in Kansas City, September 23, on the recall of judges, leave nothing more to be said on the question:

"I regard the judiciary of the nation as one of its greatest ornaments. There is nothing of more value to this country than a fearless and honest judge. I have paid much attention to the question of the recall of judges, and would regard it as a great misfortune if this theory ever became a law. Such a law would be an insult to the manly pride and dignity of an honest judge. It would be a menace to existing institutions.

"All judges are human and may be weak, so that there would constantly be a danger of judges rendering decisions which were popular instead of decisions which were just. Their ears might be to the ground and their decisions rendered according to expediency instead of justice. It is better to have a few incapable judges than a menacing law perpetuated. Those who framed the Constitution acted slowly and warily, and thought it best to have some checks on the people. To disturb their sacred landmarks I would regard as impious."

#### ECONOMICS

##### American Automobiles in England

Foreign automobile makers are upset over the invasion of their markets by the American machine. English makers especially are troubled, and are taking steps to protect themselves. They speak of setting up an immense factory with a capital of £5,000,000, and of having it protected by means of a duty on machines from abroad. One who draws all his ideas from the newspapers might imagine, after reading certain American journals, that English anxiety is nothing more than a manifestation of English jealousy of American progress, that the action it proposes is unfriendly and may give rise to a national grievance on the part of the United States. When it is remembered that England has sometimes treated restrictions of its commerce in foreign markets as a matter of war, and has gone so far as to open foreign countries to its manufactures at the cannon's mouth,

the notion is not quite absurd. Still those whom England treated so were usually weak, semi-barbarous people, to whom the blessings of British civilization were to be brought for their own good—so it was said. There is no question of sending a fleet to keep the British market open to the American automobile; and so we may find profit in examining into the grounds of the British alarm, and in forecasting what probability of success attends the means proposed to save the British market for British manufacturers.

The growth of the manufacture of automobiles in the United States has been very great. Three years ago many thought that the trade was overdone, and they predicted the closing of many factories and the ruin of the manufacturers. The contrary has occurred. New factories have been set up, the number of machines sent out, especially of the cheaper sort, in which is the bulk of the trade, has increased, their efficiency has been augmented, and their price has been lowered. Confining our attention to the export trade, we see that for the first seven months of 1910 the machines sent abroad numbered 5,314, valued at \$7,369,486; for the same period in 1911, the figures were 8,935 and \$9,194,564; and for the same period in 1912, they grew to 15,495 and \$15,418,172. The number therefore increased threefold, while the price, though each year's machine was better than its predecessor, fell from \$1,350 to \$1,025 and \$995.

The reason of this is to be found in the immense home demand. One hearing the number of machines brought into use year by year in the United States would be inclined to doubt the figures. The automobiles of any factory are, class by class, identical. Their different parts are turned out by the hundred from the machine shops. It is clear, therefore, that the cost of production depends in great measure on the number of automobiles produced. A factory making five hundred a year at a cost of \$1,200 and selling at \$1,500 could make a thousand a year for say \$1,000. If it could not sell the extra five hundred at home, it would make money by sending them abroad, paying all costs and selling them for \$1,300, even though it made no profit on the transaction; for it could reduce the price of its machines at home to \$1,400, thus giving the public a better and cheaper article, and yet increase its annual profit by \$50,000. Not only could it sell at cost price, it could even sell at an actual loss on each machine abroad, and yet be \$10,000 to the good at the end of the year.

When one compares the immense machine-using public in the United States with the smaller public of England, it is hard to see how any protection the Government is likely to give its manufacturers can keep out the American machine. Some in this country will say, that is very satisfactory from the American makers' point of view, but it seems that we have to pay the profit on the machines sold abroad. This is one of the problems of protection. It must be remembered, on the other hand, that the immense trade benefits the whole country, that the competition it makes possible is giving the American user a better and cheaper machine every year, that he gets good value for his money, and that it is possible to change one's circumstances without bettering them.

H. W.

#### PERSONAL

The Very Rev. C. H. Lytton, O.M.I., Rector of St. Joseph's College, Colombo, Ceylon, has been appointed chaplain to the troops and assistant to the parish priest of Pettah. The new appointment severs his direct connection with the work of education to which he has devoted himself in Ceylon for thirty years. Father Lytton was born in Dublin, in 1847, and was educated in the College of Mary Immaculate in his na-

tive city. Directly upon his ordination in 1875 he was sent to Ceylon to work on the Jaffna mission, then under the pastoral care of Bishop Bonjean. After spending several years in various missions, one of which included the islands off the coast, Father Lytton was called to Jaffna to help in the establishment of St. Patrick's College, of which he afterwards became the director. Since 1883 he has labored assiduously in the cause of education in Jaffna and Colombo. Father Lytton will spend the last as he did the first years of his missionary career in the care of souls.

Mr. Joseph Devlin, M.P. for West Belfast, is recovering from the automobile accident he recently suffered in Donegal. He had been addressing a series of remarkable meetings through Ireland, and at Nenagh, Tipperary, where the pupils of the Christian Brothers, in whose schools he had studied, surrounded him on the platform, he said: "Having built up a great system of education in Ireland, the Brothers of the Christian Schools have gone forth like true apostles to carry it into every country in the world, also carrying with them their love of Ireland, its traditions, its history and its song. When everything Irish was banned elsewhere, the students of their schools were imbued with the love of Fatherland, which has changed the country in our day; and their lessons of self-sacrifice sinking into the hearts and minds of their pupils, had taught them to be as faithful to the practices of the Faith as they were true to the patriotic traditions of their country." Mr. Devlin, who represents a constituency in Belfast where Protestants predominate, has offered to resign if Sir Edward Carson, Mr. Bonar Law, or any other leading Unionist, will contest it against him. The Belfast Nationalists subscribed \$6,000 to the Home Rule Fund on the day of the "Solemn Covenant."

#### ECCLESIASTICAL NEWS

His Grace, the Most Rev. Francis M. Redwood, S.M., Archbishop of Wellington, writes an interesting account of the ceremonies in connection with the consecration of the Right Rev. J. Blanc, S. M., as Vicar-Apostolic of Central Oceania. The consecration took place on June 29, the Feast of SS. Peter and Paul, at the Cathedral of Nukualofa, the capital of Tonga-Tabou. As it was impossible for either Bishop Broyer, of Apia, or Bishop Vidal, of Suva to attend the consecration ceremony, the Archbishop of Wellington, in virtue of a Papal indult, performed the consecration alone, assisted by two priests. Archbishop Redwood's letter is given in the *New Zealand Tablet*, August 1. From it we borrow the following description of the Tongan Cathedral:

"The Cathedral here is—when one considers the time and circumstances of its erection—quite a wonder. It was built of coral stone entirely by native labor, under the tuition and direction of a lay Brother, Brother Charles. It is the very creditable result of the very first efforts of the Tongans to build in stone. They quarried from the seashore, they cut and they placed every stone of its walls and tower, and the work on the whole is very good, true, and substantial. Some of the carving round the front doors would be thought creditable for European skilled workmen. While I am writing it is a delightfully cool, and clear moonlit night, and I must lay down my pen and go to admire the graceful fan-like branches of the coco-palms waving and glistening in the soft moonbeams. Referring again to this coral church, I must briefly state the main reason of its existence. Father Lamaze (afterwards Bishop) had evangelized for sixteen years the village of Maofaga and its environs. One of his favorite parish works was the erection of a fine wooden Gothic church. It had a nave and two aisles, a fine series of stained-glass windows, and two towers, provided with large and



deep-toned bells. But alas! the building was doomed. Only a few months after its dedication it was levelled to the ground by a frightful hurricane. As the towers fell last of all, their great bells rang the death-knell of the stately edifice. Hence arose the present stone church, which is a noble instance of the enthusiasm inspired by the first Marist missionaries in the minds and hearts of the Tongans. It was the very first coral construction in Tonga. Hitherto, no white man, no Protestant missionary, had attempted to extract from the seashore the shapeless blocks of coral, change them into well-cut stones, and give them graceful shapes. The Cathedral is about 130 feet long by 50 feet broad, with walls over 20 feet high. It was a giant work for these islands. The people of Maofaga built most of it, and when the men were found insufficient they were heartened and helped by the women. To stimulate the work many a fat pig was killed and eaten. A faithful record of the details of the enterprise was kept; 7510 stones were cut and placed, 450 large pigs were consumed by the workers, two bullocks, two horses, and two sheep, not to speak of the countless fish. What trouble also there was to make suitable limekilns to convert the coral into good lime! We shall never be able to appreciate at its true value the multiplied labors of a relatively few fervent and determined Catholics. Providence blessed the work which lasted about seven years. Not a single bad accident occurred; and, on October 18, 1886, 3,000 Catholics opened the Tongan *Fourvière*; which will be a lasting monument of their faith, energy and perseverance."

Men who have desired a week-end Retreat at the House of Retreats, "Mt. Manresa," Fort Wadsworth, Staten Island, but who have been unable to get away from work or business on Saturday are advised that a special retreat has been arranged to take advantage of the Columbus Day Holiday, which falls this year on Saturday. The retreat will begin on Friday, October 11th at 6 P. M. and will end on Monday at 8 A. M. The number of retreatants grows steadily as the value and importance of a short yearly retreat is more widely recognized, and the attendance at some of the Retreats this year has taxed the capacity of the house. The complete rest from worldly things, and the concentration of the mind and heart on those of the spirit; the broadening influence of associating with men of live Catholic spirit; the benefit to the physical man which comes from the complete change of scene, all these are attractions of irresistible charm, and leave impressions which are not soon erased. It is hoped that members of Holy Name Societies will especially interest themselves in the Columbus Day Retreat. Write for further information to the Rev. T. J. Shealy, S.J., Room 2527, 13 Park Row, N. Y. City.

In Buenos Aires the St. Vincent de Paul Society of young ladies have forty-four workshops in the capital city and fifteen in the province of the same name. In these are 150 sewing machines, upon which have been made 41,732 pieces of clothing in one year. Of these garments, 30,846 have been distributed at an expense of 41,140 pesos. This well organized work is governed by a particular council of the young people themselves. In one year two new shops have been fitted up, and 398 new associates enrolled, making a total of 1,390.

In Colombia all the officials of the two Chambers of Congress are Catholics, and the most encouraging harmony reigns amongst them. The great majority in the national legislature are now professed Catholics.

Twenty-five thousand members of the Holy Name Societies of Philadelphia marched in parade through the streets of the city on September 29. For more than three hours His Grace Archbishop Prendergast watched the army of his sons as they passed

the Cathedral residence, while many thousands reverently viewed the paraders along the route. A chill penetrating wind made the marshals fear for the attendance. But despite the storm threats and the damp breeze the societies marched with full ranks. The Philadelphia *Public Ledger* says: "It turned out to be the greatest public manifestation of reverence for the name of Jesus Christ and protest against blasphemy ever made in Philadelphia." Near the Girls' Catholic High School an altar had been erected at which Benediction of the Blessed Sacrament was given to the vast multitude assembled there after the parade. Among those taking part in the services were: Bishop McCort, Monsignor Turner and Monsignor Cavanagh, besides a large number of the priests of the archdiocese.

The magnificent new college and conventual building of the Ursulines in State street, New Orleans, were dedicated September 24, by Archbishop Blenk, in the presence of the Governor and Mayor, and the principal officials and lay and clerical personages of city and State. The Ursulines were brought to New Orleans, 1727, by Father Beaubois, S.J., at the request of Governor Bienville, who installed them in his own house till he had erected, in 1734, a suitable building, now Archbishop's House, and the oldest conventual structure in the United States. They established there a hospital and orphanage, and schools for whites, Indians and negroes, and opened a famous Academy that has never since been closed. One of the founders lived to welcome General Jackson in 1815, when he returned from the battle of New Orleans to thank the Sisters for their prayers. In 1824 they moved to the river bank, then three miles beyond the city limits, but were recently compelled, by the encroachments of the river, to vacate that fine establishment. "Is Catholic Education a Waste of Time and Money," was the subject of a masterly dedication sermon preached by Bishop Gunn of Natchez.

## MUSIC

Mass in A—"Hosanna Filio David." Pietro Alessandro Yon.

This Mass is the work of a comparatively young man, yet is significant as an example of the possibility of adapting successfully our modern musical machinery to the exigencies of the liturgical form and spirit. Goethe has said that there are but two legitimate kinds of music: the kind that impels us to dance, and the kind that inspires us to pray. Without being as drastic as Goethe, one may well go so far as to assert that there is no place—either within the Church or without it—for that meaningless parody of art which, masquerading as religious music, has filled our churches in the past with empty noise and sensationalism, of a nature which has been aptly described as "voluptuous religiosity."

On the other hand, it is important that we should recover the right standard in Church music without ceasing to be sincere and spontaneous, without reverting to mere formalism, or, to a stilted imitation of a manner not our own. We need a religious inspiration to kindle our music of to-day—our own artistic material with the peculiar flavor of the liturgical prayers. Much of our modern liturgical music, even where it is correct, suffers from a hampering consciousness of artificial restraints from which the ancient music was entirely free. Many of our modern writers show a real weakness of invention when it comes to expressing emotion which is remote from an appeal to the senses; they are unable to convey an impression of elevation, of restraint, of noble poise, as did Palestrina and his contemporaries. The modern works, moreover, are stilted and tame when compared with the gay, ecstatic freedom of the Gregorian melodies.

It is with peculiar pleasure, therefore, that we welcome the latest Mass of Mr. Yon, which has just been published by Ricordi. Mr. Yon writes in the liturgical manner with real

spontaneity. He has made the liturgical manner, as it were, his own. It is possible, in music, to obey law spontaneously, just as it is possible (and quite common) to violate law laboriously. Mr. Yon is of the former class. He has something to say and says it simply, without any apparent seeking after the new or the bizarre. He writes with freshness and enthusiasm, and possesses a remarkable fund of melodic invention. His phrases show the breadth of outline, the plastic grace of the Gregorian melodies, while they are reinforced with the fulness of tonal effect, and the variety of coloring of our modern harmonic system. The Mass is a valuable contribution to the music of the Church; it is religious in spirit and liturgical in form.

The Mass bears the title: "Puer Natus Est," owing to the close resemblance of the initial theme to that of the Introit for the Third Mass on Christmas Day. The Kyrie is entirely built on this theme, and is, on the whole, the most beautiful part of the Mass. The theme reappears as the subject of a short fugue at the end of the Gloria, and is introduced with lovely effect in the Hosanna of the Sanctus. The whole Mass is in a festive mood. The arrangement of voices is interesting, as it is the combination which has been adopted for the competitions organized in Rome: Soprano, Tenor and Bass. The omission of the alto part reduces the difficulty of the Mass for boy choirs, and has the further advantage of forcing a somewhat more careful melodic construction of the three voices that remain. The temptation to construct a Mass by a mere stringing together of trite and time-worn harmonies is minimized.

Mr. Yon has had the greater part of his musical training since the appearance of the Motu Proprio, and he has absorbed its spirit. He came to this country a few years ago to hold the position of organist at the Church of Saint Francis Xavier, in New York, a church which music lovers, both Catholic and non-Catholic, have learned to identify with all that is noblest in religious music. Should he continue to develop along his present lines, Mr. Yon may be expected to contribute in no small degree to the solution of the problem now before the Church, that of providing a musical setting for the liturgy which will be at once modern and correct, yet, at the same time, interesting in musical content.

J. B. W.

### SCIENCE

The magnetism of iron by high frequency currents has been engaging the attention of German physicists. Thus far they have established that this metal is capable of following up a current of two hundred thousand frequency per second, and that the permeability of this ore is, with a fair certainty, quite the same for high as for low frequency. Further results are looked for with keen interest.

\* \* \*

To ascertain the possible effects of explosive sounds, such as those produced by motor boats and gun shots, on fishes, the United States Bureau of Fisheries has been carrying on extensive experiments. In general, the results may be classified as negative. It is found that sounds under water are extremely faint, and have little or no influence on the movements and feeding of the fishes. Whatever influence was noticed, was but temporary, and very much restricted in the local extent. Though most sounds were noticed to be repellant to fishes, some served as lures to particular species.

\* \* \*

The annual consumption of wood in the manufacture of matches is next to incredible. In view of the scarcity of lumber, and its consequent high prices, Carre, an Englishman, offers what he claims to be an efficient and economical substitute, which he calls artificial wood. It is a composite made of straw and dried grass. The straw is passed through crushing rolls, thence through cylindrical cutters which divide it into strips, after-

wards supplied with an adhesive, the strips, enclosed at both ends with layers of paper, are forced through other rolls and through linked moulds, in the form of a chain, where they are subjected to heat and pressure whence they emerge in the form of round splits, and are then cut to the proper length for matches. It is thought possible that this product may be also used for building purposes.

F. TONDORF, S.J.

### SOCIOLOGY

The Catholic International Association for the Protection of Young Working Girls in Spain, propose to extend their work now in the hands of the Sisters of the Holy Trinity, who meet at the trains, protect, advise and accommodate friendless young women, eagerly and imprudently thronging to the cities. The results have been loudly and widely praised, and the good done most noticeable, especially in Madrid. Of this work the Infanta, Doña Isabel, is honorary president.

The Catholic Women's League of Chicago, which has just closed the first year of its existence, has also been most successful in its methods of giving protection to young girls, especially those arriving in that city, and is in affiliation with the International Association. Dr. Mary O'Brien Porter is the head of the Chicago League.

### OBITUARY

The Most Rev. Ronald MacDonald, Titular Archbishop of Gortina, died at the Grey Nuns' Hospital, Montreal, September 17, in the seventy-sixth year of his age. Archbishop MacDonald was born at Antigonish, June 2, 1835 and consecrated Bishop of Harbor Grace, Newfoundland, in 1881. In March, 1906, he resigned the See and was made Titular Archbishop of Gortina. After his resignation he lived in retirement at Pictou, N. S.

### LETTER TO THE EDITOR

#### Literary Lists for Young People

To the Editor of AMERICA:

We have just finished reading in this week's issue of AMERICA the article "Library Lists for Young People," and also have noted your editorial on the same subject in past number.

For many years back we have had in mind this much-needed list. But experience has taught us that the making of such is a more difficult and delicate task than is supposed by lay workers. Not only would it entail a great deal of mental and physical labor on the part of the editor, but it would require much serious thought and the cooperation of several well and differently qualified individuals, as only a very finely annotated and vouched-for list would be of any use or permanent in value—all of which would necessitate much time and expense. For this reason we have deferred making anything like a pretentious list, but for our work we issue at intervals lists like the ones which we take the liberty of sending you, and we believe that similar ones, though inadequate, could be got out very cheaply and serve a long-felt want. They could be distributed in the Sunday schools and placed in the vestibules of churches, so as to reach the children who do not attend Catholic schools and frequent the public libraries, and reach grown-ups as well.

Here in Buffalo the Mount Carmel Guild, under the supervision of Dr. Walsh, D.D., Chancellor, is doing just this. Last year, with the assistance of the Librarian of the Buffalo Catholic Institute, several lists were prepared and circulated among the Italians and others. I feel that much is being done by Catholics. The only trouble is we do not speak loudly enough.

The Buffalo Catholic Institute.

Buffalo, N. Y., Sept. 28, 1912.

M. X. S., Librarian.



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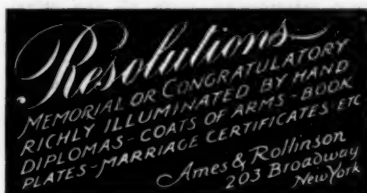
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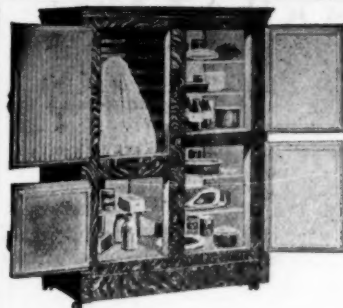


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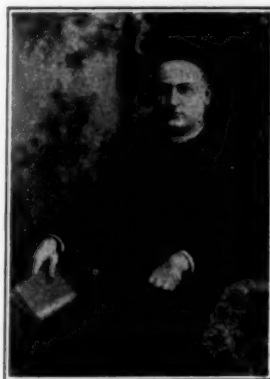
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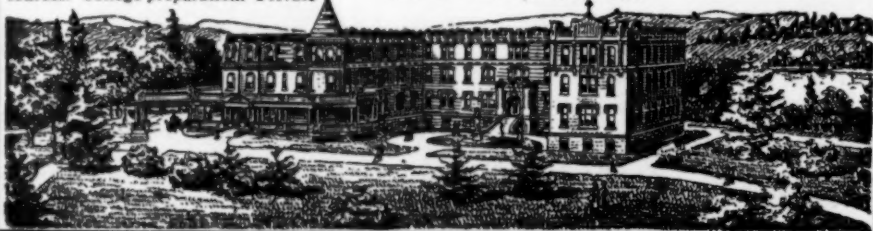
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